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FUEL FOR MISSIONARY FIRES

1. In the recent evangelistic campaign in Japan the cooperation and unity among Christians of all denominations has imprest the Japanese as especially noteworthy. (See page 341.)
2. Afghanistan is a great Moslem land from which Christians are excluded. It may be evangelized most probably through the Kafirs, an Aryan and non-Moslem race. (See page 329.)
3. The Konds, an ignorant and superstitious hill tribe in South India, have legends of their own of a world flood, and of the origin of different languages. (See page 367.)
4. "Hallelujah Kim," as a noted Japanese evangelist is called, is having remarkable success in evangelizing his fellow countrymen. He is also called the Japanese Moody and the "Billy" Sunday of Japan. (See page 335.)
5. The lack of transportation facilities has hitherto greatly hindered the evangelization of Turkey. The roads and railways which have now been built for war needs may yet become highways for the Gospel. (See page 322.)
6. Many Moslems are not worshipers of one eternal God. In Malayasia, for example, Mohammedanism is overlaid with superstitions concerning animistic deities, Hindu gods, and Persian and Arab demons. (See page 347.)
7. The decision of a company of fishermen to keep a "thank-offering jug" on their summer holiday led in unexpected ways to a total contribution to foreign missions of $268.25. (See page 375.)
8. The province of Yucatan, Mexico, has a progressive, who has instituted reforms in connection with liquor drinking and public education. (See page 385.)
9. Native Christians in many parts of India are being aroused, as never before, to their responsibility for the evangelization of the entire country. The South India United Church has definitely undertaken a three years' campaign. (See page 390.)
10. Last year the baptisms in the Church of Christ in Japan, an organization composed of seventy-two self-supporting churches, equaled 10 per cent. of the total membership. (See page 341.)
11. A Chinese general, sent with his troops to dispose of the bad characters in a district in Szechuan province, visited the mission schools and addrest the pupils, using his own pocket Testament. (See page 394.)
12. Permission was freely given, in a Mohammedan school in Cairo, for the distribution to all the pupils of an Arabic "Boys' Life of David Livingstone," prepared under the auspices of the World's Sunday-school Association. (See page 395.)

KIMURA SAN

The Japanese evangelist who has been compared to "Billy" Sunday because of his popular methods and the large results of his work. The remarkably interesting facts of his conversion, entrance into Christian work, contact with D. L. Moody and Rev. William A. Sunday, are told on pages 335–339.

THE

MISSIONARY REVIEW

OF THE WORLD

Vol. XXXIX, No. 5
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Vol. XXIX, No. 5
New Series

SIGNS OF THE TIMES

THE PLIGHT OF TURKEY

STARVATION, conquest, revolution all threaten the government and people responsible for the ill-treatment of the Armenians. "With the Russians victorious in Armenia, with defeat attending the Egyptian campaign, with impending union of Russian and British forces in Mesopotamia, with her German ally rendering small aid, and with internal dissensions weakening her counsels and policies," says the *Missionary Herald,* "the Ottoman Empire seems to be tottering to a fall." Rumors are persistent that Turkey is seeking to make peace with Russia, tho there is no intimation that the Czar will break the agreement between the Allies that they will not conclude a separate peace. It has happened many times before that Turkey seemed on the eve of disintegration. It may be that she will find a way out from her present crisis. But it looks as if she were fast approaching collapse.

The missionary enterprise in Turkey is not, however, approaching collapse; with hundreds of thousands of dollars invested and many missionaries still at their posts and God on His throne, we believe that the best days for Turkey are to come.

In the midst of the crisis Ambassador Morgenthau has been a faithful protector of nine nationalities, besides all the American interests. His diplomatic career has been conspicuously successful and satisfactory to the governments and their representatives.

Mr. Morgenthau, who has recently returned to America on furlough, has spoken highly of the character, courage, ability, and work of the missionaries in Turkey and the institutions they have established. He is equally optimistic with reference to

The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this Review, but do not acknowledge responsibility for opinions exprest, nor for positions taken by contributors of signed articles in these pages.—Editors.

the future of the work, declaring that greater results are to be expected in the future than have been experienced in the past.

At a serious diplomatic conference with the Turkish leaders upon the subject of the cruel treatment of Armenians, Mr. Morgenthau was confronted with the question, "Why do you, a Hebrew, so strenuously interest yourself in the protection of Christians?" Mr. Morgenthau replied: "It is true I am a Hebrew, but the United States is 97 per cent. Christian and 3 per cent. Hebrew, and I represent that country. Therefore, in my official capacity I am 97 per cent. Christian and 3 per cent. Hebrew."

There have been persistent rumors that Mr. Morgenthau will not return to Turkey, but at the present crisis his resignation would be little short of calamitous. His work in Turkey is highly praised by the missionaries.

MISSIONS IN CAPTURED CITIES

RUSSIA has recently captured several cities in Asia Minor where the American Board has established schools, hospitals, and colleges. Erzroom, Trebizond, Erzingan, Sivas, Van, Bitlis, Diabekir are cities or districts in which missionaries of the American Board have worked among non-Mohammedan peoples for nearly a hundred years.

In Erzroom, the fortified city which the Russians took by assault, two Americans, Rev. Robert S. Stapleton and Dr. Ida M. Stapleton, were working. Mr. Stapleton remained in the city, while Dr. Stapleton, his wife, had probably gone with her sick refugees to Erzingan, an out-station of the Board. The hospital in Erzroom was started by Mrs. Stapleton. There is also a girls' high and boarding school, whose grounds adjoin those of the Persian consulate, and a large boys' school in the heart of the city.

In Trebizond, Dr. and Mrs. L. S. Crawford and the American consul (Mr. Helzer) have been probably the only Americans in the city. The school teachers were in Europe on vacation when the war broke out, and have not been allowed to return.

In Bitlis are a boys' high and boarding school and a seminary for girls, known as the Mount Holyoke School. Last fall, Rev. George P. Knapp, principal of the Academy, was forcibly removed under Turkish guard, and taken to Diabekir, where his death was immediately announced. The stories of his passing are very contradictory. Mr. Knapp's removal left Miss Myrtle Shane and Miss Grisell McLaren alone in charge of the station and of the many women and girls who fled to the mission for protection. At length, their charges were driven away, their supplies ran low, and they were not permitted to send any messages out of the city. Then the American Ambassador sent a government *kavass* to Bitlis, and, under his escort, the two ladies went to Harput, there joining a larger station.

The story of the siege and evacuation of Van is well known, and the kindness of the Russians in taking the Americans, several of whom were dangerously ill, or exhausted, across the mountains with the Russian hospital corps.

Sivas, another important point in the Russian itinerary, has, ordinarily,

about 30,000 inhabitants, and is the capital of a *vilayet* having, in times of peace, a population of some 996,000. Here the American Board has a hospital and large graded schools and a teachers' college. It was to Sivas that Miss Charlotte Willard followed a group of 40 Armenian girls deported from Marsovan Mission school and by the use of eloquence and money—especially money—brought them back to Marsovan.

HIGHWAYS FOR MISSIONS

WHILE the missionary problem in almost every field has been greatly simplified by the introduction of railways, telegraphs, telephones, posts, and other modern facilities for transportation and communication, the missionary in the Turkish Empire has plodded on a half-century behind the times. Abdul Hamid finally adopted the telegraph when he found he could use and control it; but he forbade telephones and to this day there is no public telephone service in Jerusalem and many other Turkish cities. Railways were admitted piecemeal.

When the war broke out, however, Turkey discovered that she was handicapped. She had no system of railways, and but few roads over which artillery could be transported. Thousands of men unfit for the army were compelled to build roads linking up cities. Thousands more, under German engineers, hastened to complete the missing links in the Constantinople-Bagdad railway. Miss Gummoe in charge of the mission station in Beersheba, rode to Hebron on a donkey over a rough trail when her station was closed in October, 1914. Five months later, visiting the station under special permit, she was conveyed in a carriage over a fine military road. In November a railway was opened from Jerusalem to Beersheba, continuing the line which had been completed from Afuleh Junction on the plains of Esdraelon. This in turn connects with the Hejaz Railway at Deraa in the Hauran, and thence to Damascus. At Reyak on the Damascus-Beyrout line, change is made to the standard gauge road which passes Aleppo and connects at the Euphrates with the Constantinople-Bagdad line which the Germans were building before the war. It is stated that the great tunnel at the Cicilian Gates, west of Tarsus, is now open and that the Turks are rushing forces and munitions by almost unbroken steam roads far into the desert on the Egyptian border. From the Hejaz line, connecting Damascus with Medina, a spur is said to be driven into the Sinai peninsula past the Gulf of Akiba.

Isaiah's vision of a highway from Egypt to Assyria through Palestine for religious and commercial purposes is being realized for purposes of war. When the war of the kings comes to an end and the campaign of the King of kings has right of way, these highways of war will become highways of the Gospel. The Lord is evidently preparing the way in these Moslem lands for more speedy evangelization.

COUNTER REVOLUTIONS IN CHINA

NO sooner had President Yuan Shih Kai signified his purpose to become Emperor of China, than the mutterings of revolutions in many parts of the country persuaded him

to announce his determination to refuse the crown, and maintain the republic (March 22d). In Mongolia, in the north, in Yunnan and Szchuan in the west, and in Canton in the south, the revolutionists have been especially active.

Evidently China's troubles are not at an end. It is to be hoped that the great republic will learn from unhappy Mexico to choose some other way than unending revolutions to effect reforms, select its rulers, and determine its governmental policies.

The progress of Christianity in China is necessarily affected by the instability of the government and the unrest of the people. This very unrest, however, is a sign of the desire for something better, a hope for reform, a search for the remedy for political, social, and individual evils. The crowds that attend Y. M. C. A. and other meetings, the multitudes that listen to the missionary message and buy Christian literature do not prove that China is turning to Christ, but these things do show clearly that China is groping for the light, is feeling the need of power, and is ready to listen to the claims of Jesus Christ as the Savior of China.

TWENTY-FIVE YEARS IN HONAN

THE Canadian Presbyterian Church entered the province of Honan in 1888, in response to a call for help in time of flood. Two years later a regular mission was established there but the capital city, Kaifeng, was not opened to the Gospel until after the Boxer uprising in 1900. When Mr. Goforth arrived with money for famine relief in 1888, the people of Kaifeng would not receive him and sent him back with his money to Hankow. Twenty years ago Dr. MacGillivray was not even allowed to pass through the city. Violent attacks were made on Christianity in books printed by the gentry. Later the blocks used in printing these attacks were publicly burned by order of the government.

To-day a great change is noticeable in this anti-foreign and anti-Christian city and province as a result of medical work and other demonstrations of Christian love. Recently Dr. MacGillivray was invited to Kaifengfu, and found many external changes, such as electric lights, modern police, large schools, and missionary institutions. The city officials welcomed him at a dinner in one of the public buildings and the Chinese students and gentry attended the evangelistic meetings in a body. Other cities of Honan show a similar transformation and readiness to welcome missionaries to government schools, and even permit the holding of evangelistic meetings in temples and public buildings. The students of all the modern schools in China are especially accessible to Christian influences. China is moving onward and the missionaries believe that no change of government or recrudescence of Confucianism will stop its progress.

FIFTY YEARS' PROGRESS IN NIAS

ON account of the war the Rheinish Missionary Society was unable to celebrate its fiftieth anniversary of work in Nias with much enthusiasm. Missionary Denniger, as the first messenger of the Gospel, entered Gunning Sitoli, on the north shore of Nias, September 27, 1865. The work at Nias passed through

severe tests of patience and many sacrifices, but after nine years of labor the missionary was able to baptize in the first station twenty-five people. After twenty-five years work there were three stations and about eight hundred converts. To-day there are thirteen main and one hundred and eighteen out-stations, and the field is worked by sixteen missionaries and two or three unmarried ladies. The success of the work is very encouraging, for out of 130,000 inhabitants over 17,795 are members of the church. In one year 2,049 heathen were baptized; and there are 8,210 catechumen in training for baptism. The number of inquirers is the highest in places where the power of heathendom seems to be least broken, and the whole island seems to be open to the Gospel. The most gratifying reason for the progress of the Gospel lies in the co-operation of the native Christians, when the work of the spreading of the Gospel was laid before the native church during the year results were immediately forthcoming. The elders went out into the heathen villages and surrounding territories to give the Gospel to their heathen countrymen, and the number of inquirers grew in all stations. As another result, seven of the elders offered themselves for training as evangelists.

MISSIONARIES RETURNING TO WEST AFRICA

LETTERS recently received from Elat, West Africa, report that since the occupation of this German Kamerun country by the forces of the Allies in January, the way has been opened for the American Presbyterian missionaries to return to their field. Six men and six women, therefore, sailed from New York on April 8th, on the way to West Africa.

Letters from Elat (dated January 24, 1916) give a full account of the occupation of that station by the Allied forces. The German government had requisitioned the mission industrial plant for an ammunition factory, and the American missionaries and their belongings were sent to Metet and nearby villages outside the war zone. From Makalat, as headquarters, Mr. Dagar, one of the missionaries, continued to superintend the work. He writes: "I went on Tuesday to Nko'o Etye', eleven miles from Elat, on a road free from any military activity, and we had a good communion service, which was attended by 2,359 people, and at which I baptized 71 people." Other plans were interrupted by the military activity of Allied forces. The missionary work, while hampered and restricted, has never been even temporarily abandoned.

When the French entered Ebolowo'o on January 19th, the missionaries were necessarily in a trying situation. While the advance of the Allies was anticipated, and the Germans were withdrawing in haste, the rapidity of the drive made the last few days a hasty flight.

Two days before Ebolowo'o was taken, at the request of the German government, the missionaries took over thirty-one sick people, which number was about doubled in the next two days. The missionaries received, by their request, several hundred war prisoners as refugees. These increased in number, so that there were fully one thousand refugees under their care. The prisoners

were mostly women and children, and old, or incapacitated younger, men. They had been taken from places near the war zone, lest they aid the Allies with supplies of food, or because they had given such aid. The return of peace will be a great blessing to the natives.

COOPERATION IN PORTO RICO

FOLLOWING the Latin-America Missionary Congress in Panama a regional conference was held in Porto Rico (March 16th to 20th). This conference adopted some important measures looking to the further extension and efficiency of Christian work on the island.

1. That "The Evangelical Union of Porto Rico" be formed, composed of the evangelical denominations embraced in the Federation of Churches in Porto Rico and such other bodies as adhere to the Scriptures as the Word of God, to the scriptural doctrine of the Trinity, manifest the spirit of Christ, and seek to apply His principles to their lives and to society, so far as these bodies may desire to enter the Union.

2. That a Central Conference Committee of the Union be formed to consider the problems common to all the evangelical bodies, seek to unify and coordinate their forces in common endeavor, and plan together for the complete Christianization of the island and the eventual projection of its life to other regions.

3. That general conventions of the Union be held at such intervals of years as the Central Conference Committee shall deem wise.

4. That the Central Conference Committee of the Evangelical Union organize sub-committees composed of members of the Central Conference Committee and such other persons as that committee may coopt; that among these sub-committees be the following: The Central Committee on Christian Education; The Central Committee on Christian Literature; The Central Evangelistic Committee; The Central Missions Committee.

The conference also exprest its belief that the time has come for a readjustment of forces at work in the island, and to this end proposed an island-wide survey of the religious, social, and economic conditions from the point of view of the responsibility of evangelical agencies.

The interchange of church-members among various denominations was also urged, and a prompt enlistment of all evangelical Christians in the work and fellowship of the churches of their community, so that the essential unity of all believers may be magnified in service and Christian brotherhood.

It was recommended that the claims of the students of the University of Porto Rico be presented to the International Committee of the Y. M. C. A. and the National Board of the Y. W. C. A., with the earnest request that they undertake the task of meeting the social and religious needs of the students, furnish dormitories, and minister in other ways to their well-being.

The need for aggressive evangelism was especially emphasized, and, in view of the strong, convincing appeal, secured only by united action, the committee was requested to organize and direct an evangelizing team to give at least three months of 1916-1917 to a united campaign.

COMING EVENTS

May

Apr. 30th to May 2d—United Brethren Missionary Conf., Bowling Green, O.
1st—The 100th anniversary of the birth of Fidelia Fiske, 1816.
2d to 5th—Hebrew Christian Alliance Conference, Philadelphia, Pa.
7th—Universal Bible Sunday.
8th—The 100th anniversary of founding of the American Bible Society, 1816.
12th to 16th—Inter'l Conv. Young Men's Christian Assoc., Cleveland, O.
14th—The 25th anniversary of the death of Bishop Valpey French, 1891.
17th to 22d—Southern Baptist Convention, Asheville, N. C.
17th to 24th—Northern Baptist Convention, Minneapolis, Minn.
21st—The 25th anniversary of the death of James Gilmour, 1891.

June

2d—The 15th anniversary of the death of George L. Mackay, 1901.
2d to 5th—Inter-Church Conf. on Christian Cooperation, Atlantic City, N. J.
4th to 10th—Woman's Summer School of Foreign Miss., Oklahoma City, Okla.
6th to 16th—Woman's Summer School of Foreign Missions, Blue Ridge, N. C.
7th to 14th—Conf. of missionaries of Pres. Ch. in U. S., New York, N. Y.
14th to 20th—Woman's Summer School of Foreign Miss. Minnesota, St. Paul.
23d to 30th—Woman's Summer School of Missions, Winona Lake, Ind.
23d to July 3d—Woman's Summer School of For. Miss., Silver Bay, N. Y.
14th to July 25th—Summer Term, Bible Teacher's Training School, New York.
26th to 30th—Convention Anti-Saloon League in America, Indianapolis, Ind.
26th to July 6th—Missionary Education Movement Conf., Blue Ridge, N. C.
29th—The 120th anniversary of the birth of John Williams, 1796.
30th to July 9th—Missionary Education Movement Conf., Asilomar, Cal.

July

4th—The 35th anniversary of the opening of the Tuskegee Institute, 1881.
5th—The 60th anniversary of the birth of Ion Keith-Falconer, 1856.
7th to 14th—Woman's Summer School of Home Missions, Boulder, Colo.
7th to 16th—Missionary Education Movement Conference, Silver Bay, N. Y.
9th—The 210th anniversary of landing of Ziegenbalg and Plutschau in India.
10th to 17th—Reformed Church Missionary Conference, Vermillion, O.
14th to 21st—Woman's Summer School of Foreign Missions, Northfield Mass.
14th to 28th—Missionary Education Movement Conference, Estes Park, Colo.
15th to 24th—Woman's Summer School of Foreign Missions, Princeton, N. J.
16th—The 80th anniversary of the birth of John E. Clough, 1836.
17th to 22d—Woman's Summer School of Home Missions, Mt. Hermon, Cal.
17th to 24th—Reformed Church Missionary Conference, Pen Mar, Pa.
17th to 24th—Reformed Church Missionary Conference, Ridgeview, Pa.
20th—The 75th anniversary of the founding of Lovedale Institute, So. Africa.
21st to 28th—Woman's Summer School of Home Missions, Northfield, Mass.

MAP ILLUSTRATING RUSSIAN ADVANCE IN ASIA

By permission of Captain Lyon, author of "Afghanistan, the Buffer State"

AFGHANISTAN IS THE MOUNTAINOUS BUFFER STATE BETWEEN RUSSIAN TURKESTAN AND BALUCHISTAN; BETWEEN PERSIA AND BRITISH INDIA

A GROUP OF AFRIDIS TRAVELING IN AFGHANISTAN

A Land Closed to Christians

HOW LONG MUST AFGHANISTAN REMAIN CLOSED?

BY DR. M. K. S. HOLST, MARDAN, N. W. FRONTIER PROVINCE, INDIA

AFGHANISTAN is one of the few lands, still entirely unoccupied by messengers of Christ. It has been recognized by Great Britain, more especially in recent years, as a great independent "Buffer State" sandwiched in between her Indian possessions and the Asiatic dominions of Russia.

Afghanistan has a territory almost twice as large as the British Isles and is administered by a ruler, called "Ameer." The country consists of a square, mountainous, irregular plateau, about 220,000 square miles in area, at altitudes from 3,000 to 5,000 feet above the sea-level. It is intersected by ridges of great height and valleys of varying breadth, thus rendering the greater part of the country valueless for agricultural purposes. It also is very difficult to traverse and almost impossible to govern satisfactorily. The climate, as may be gaged from its physical characteristics, is variable, with extremes of heat and cold. Many of its valleys are as uninhabitable in the hot season—when the deadly simoon is prevalent, as are the mountainous districts during the winter months, when they are like the arctic regions. The population outside of the few towns is consequently largely nomadic.

Who Are the Afghans?

The people of Afghanistan number only about five million souls. They are not all Afghans, as one might suppose, for the term was erroneously applied by foreigners to denote the

territory over which the Durani Chief holds sway. In that territory the Afghans are neither the most ancient nor the wealthiest inhabitants, but, owing to the common use of the term by Persian and Indian authorities, the Ameer now styles himself King of Afghanistan.

The original Iranian stock of the country is to be found in the Tajiks, who are closely allied to the Persians in language and habits, and who are hence known as Parsiwans. These are found in Western Afghanistan, principally in the District of Herat. The true Afghans, as distinguished from the affiliated Afghans, are those of the Durani tribes who call themselves Bini-Israel and claim descent from the ten lost tribes, who were carried away from Canaan into captivity by Bukhtunasar (Nebuchadnezar). The Durani betrays distinct traces of Hebraic origin, not only in his traditions and family nomenclature but even in his facial characteristics.

The Duranis are the most numerous of the Afghan tribes and are the most warlike and fanatical of all the tribes, and have retained the chief power by their prowess, religious enthusiasm and control of the best arms and ammunition. They inhabit southern Afghanistan, particularly the district of Zamindawar, and were originally known as Abdali, the term Durani dating only from the days of Ahmed Shah. The tribe has three main divisions to one of which the Barakzai, or present Royal house, founded by Dost Mahomad, belongs.

Another important tribe is that of the Ghilzais, who are the traders of the community. They are powerful and, without their support, no Ameer could long retain the Throne of Kabul.

The tribes occupying the central mountainous zone are of Mongol origin, relics of the invasion of Jhengiz Khan. These Hazaras, as they are termed, have always maintained a degree of independence which is a source of annoyance to the Afghan Ameers, who find it difficult to penetrate into their mountain fastnesses. They are a sturdy, wiry race and make excellent workmen and soldiers, many of them being employed in the Indian army.

Another section of the population which, until nearly decimated by the armies of the Ameer a few years ago, always retained its independence, occupies Kafiristan between the Kabul and Chitral rivers. These tribes are remnants of divers kinds, speaking many dialects, and having absolutely nothing in common with the Afghans or Ghilzais and little to do with each other. They are of Aryan stock and have never, as a people, embraced the Mussulman faith. Hence their name "Kafir" which signifies "infidel."

Where Women Are Sold

The position of women varies among the Afghans. It is true that girls are sold, but a father of a good family, in the Yusufrae District, where the writer works, does not sell a daughter to the highest bidder. He is proud of his social position and wishes his daughter to marry into a family of similar standing and above all into the Durani tribe to which he belongs. Intermarriage between two families goes on for indefinite periods. The writer knows a family where a Khan married his first cousin. His

two sons married their mother's sister's two daughters, and a daughter married the mother's sister's son. The Khan's wife died and he married his niece, the first wife's brother's daughter. Another Khan who had an educated daughter able to read and write four languages married her to a cousin unable to read, because it was difficult to find another husband of equal rank and proper age and because the father promised her when she and the cousin both were infants.

Some of the Khans or Chiefs have several wives, some only one. In the latter case her position is very much higher in the home. The Mardan District is quite "in the jungle." Few women are able to read and most are given in marriage at the age of sixteen to twenty. They do not keep pace with the Panjab in India, where girls are being highly educated, yet they too have a will of their own and among the higher classes some of them absolutely refuse to marry, but remain in their father's or eldest brother's house as companion to the lady of the house. The women of the working class are in purdah, but not very strict. They cost about Rs3-400 ($100 to $130) and their chief duty is to see that their husband's food is well cooked and to bear children. If childless, another wife is taken and the first becomes the drudge of the family.

The Key to India

Afghanistan is divided into *five provinces* or districts, each of which is ruled by a Governor, to whom the various tribal chiefs and jirgahdars are responsible. These governors are appointed by the Ameer and are removable by his sovereign will. The whole system of Government is feudal, and only the iron hand of the Ameers, ruthlessly employed, has kept in proper subjection the heterogeneous elements composing the state.

TWO PATHANS OF AFGHANISTAN

(1) North of the mountain belt and between it and the northern frontier, is the province of *Afghan Turkestan.* (2) Northeast of the Turkestan province is that of *Badakshan,* the ancient Bactria, long coveted by Russia and added to Afghanistan by Dost Mahomad in 1859. The three remaining provinces are named from their principal towns *Herat, Kabul,* and *Kandahar.*

Herat used to be called the "key to India," but of recent years its importance to Great Britain has diminished owing to her improved position in Baluchistan.

Kandahar, the southern province, is of most importance to Great Britain. Maxwell Gordon considered the city of the same name the best place for beginning missionary work.

Kabul, the capital and the seat of its sovereign and supreme government, is about 100 miles north of Ghazni. It is on a plain over 7,000 feet high, and is a dirty, unsanitary city, surrounded by high mountains with the gorges of the Kabul river leading into fertile valleys beyond.

The Picturesque Ameer

Since 1883 the reigning Ameer has received from the Indian Government a subsidy, which was originally twelve lacs of rupees annually, but was increased to eighteen lacs in 1893 (about $600,000). This subsidy was, according to the words of Lord Ripon, granted to him as "an aid toward meeting the difficulties in the management of his State."

The late Ameer Abdur Rahman, who finally cemented his friendship with Great Britain, "because Russia's goal lay beyond Afghanistan, whereas the British would only enter the country in case of the necessity of self preservation," is said to have likened his kingdom to a large lake and himself to a swan swimming on its surface. On one bank of the lake there lay, watching and waiting, an old tigress (the British Government in India), on the other was assembled a pack of greedy wolves (Russia). When the swan approached too near one bank, the tigress clawed out some of his feathers, and when he went to the opposite bank the wolves tried to tear him to pieces. He resolved therefore to keep secure from both foes by remaining in the middle of the lake. For Afghanistan's safety as an independent state Great Britain has made herself responsible and in return, the Ameer has undertaken certain obligations. Habib Mullah Khan succeeded to the Afghan throne in 1901, and a special mission to Kabul under Sir Louis Dane in 1904 was cordially received.

As a Missionary Field

If the strategic importance of Afghanistan politically is beyond dispute, then also it must be of great importance as a missionary center. Rightly did the pioneer missionary of the Church Missionary Society to the Punjab say when the Quetta Mission was founded: *"We want to utilize these people to bear the flag of Christ throughout Central Asia, to set up the banner which Christ himself has given to be displayed because of truth."*[1]

Claude Field writes in his recent book:[2]

"For over fifty years a Christian mission has been established at Peshawar, on the border of Afghanistan, but not one step across the frontier has been possible. The nearest approach to it was the establishment of a medical dispensary at Lundi Kotal, in the Khyber Pass, in charge of a native Christian, but this has since been abandoned. In 1832, Joseph Wolff, the Jewish missionary, passed through Peshawar on his way from Cabul and Bokhara, and held discussions with the mullahs in all three cities. In 1840, during the British occupation of Cabul, some religious-minded officers made a collection of 600 rupees and sent it to Bishop Wilson, of Calcutta, toward the es-

[1] *Church Missionary Review*, December, 1908.
[2] "With the Afghans."

tablishment of a mission for the Afghans. But the English authorities at Cabul nipped the proceedings in the bud. That there was a certain readiness to hear among the people is evidenced by the fact that an officer's *munshi* (native teacher) borrowed his Testament. This was read the Brahmin in his temple sound his 'sunkh' and gong; the Muezzin on his lofty minaret fill the air with the 'Azan' (call to prayer), and the Civil Government which protects them both will take upon itself the duty of protecting the Christian missionary who goes forth to preach the Gospel."

MOHAMMEDAN VILLAGERS OF AFGHANISTAN

by a mullah to his followers in a mosque, who requested to hear it again. A parcel of 200 Pushtu Testaments which had been sent to Cabul by the Calcutta Bible Society was returned by the authorities.

In 1853, Colonel Mackenson, the Commissioner of Peshawar, declined to allow any missionaries to come there. Shortly after he was assassinated by a Pathan, and Colonel Edwardes, his successor, gave the mission a cordial welcome, presiding himself at the opening meeting. In his speech on that occasion he said: "In this crowded city we may hear

Pfander a Pathfinder

"The first missionaries at Peshawar were Dr. Pfander, a noted Arabic and Persian scholar, whose controversial works are still widely read among Mohammedans, and the Rev. Robert Clark, a Cambridge wrangler. Mr. Clark mentions that on one occasion when walking a few hundred yards outside the limit of cantonments, he met Sir John Lawrence and Sir Herbert Edwardes driving in a carriage, who ordered him to enter, and rebuked him severely for his carelessness. Now, fifty years later, the missionary can ititnerate at will

all over the Peshawar district. The first Moslem convert was Haji Yahya Bakir, who had undertaken the pilgrimage to Mecca and Medina. In the latter place he was convinced by a remarkable dream of the superiority of Christianity to Mohammedanism. He had heard of Dr. Pfander at Agra, and finally found him at Peshawar. A few days after his baptism he was found lying senseless and covered with wounds at the bottom of the mission compound. A determined attempt had been made to assassinate him, but he escaped with the loss of two fingers.

"Many who have begun inquiring into the truth of Christianity at Peshawar have gone elsewhere for baptism. But a native clergyman, the first Pathan to be ordained, was for more than twenty years a faithful convert. On his baptism his affianced bride was taken from him and given to his brother, a grievous insult to a high-spirited Pathan. Once converted, the Afghans make good missionaries, being accustomed to roam long distances, and also to bear extremes of heat and cold. . . . Already one Afghan convert from Bannu has done good work at Bahrein on the Persian Gulf."

The Mohammedan does not look upon the world with the same eyes, nor does he expect the same things as to his future life, as one whose very existence has been permeated by the Christian faith. If then, there is such a difference between the very fundamentals of the Christian and the Mohammedan mind, where is the standing ground from which to work the lever of conversion?

Theoretically the answer may be difficult, but practically it is not. Men have been converted; this one fact outweighs all theories and calculations to the contrary. The most satisfying consideration is that conversion is not man's work; the missionary is sent simply to preach the gospel—and no nation, even from a mere moral and political point of view, need the Gospel more than the Afghans. There is nothing morally controlling in their religion, which assumes the most dictatorial tone and imposes a most strict code of ceremonials and forms, while its moral standards are regarded as coming from a human source, and hence not binding. They are consequently not simply vicious but they plunge into the very depths of vice. The Afghan penetrates into abominable refinements of vice, and searches into hidden recesses of lust, cruelty, revenge, hatred, from which even the lowest men in Christian lands would instinctively shrink.

While the Gospel of Jesus Christ alone affords a force sufficiently powerful to lift the Afghan out of the pit, these abominations present a huge obstacle to the entrance of a holy faith. Among other causes of opposition to the Gospel, are an extreme suspicion of the missionary's ultimate design; an apparently unconquerable prejudice against the ways, customs and habits of Europeans; an inveterate habit of hair-splitting discussion among the educated; and stolid reference to their religious guides among the unlearned. There is also an unreasoning bigotry and fanaticism, which, at the present, *characterizes the Afghans, perhaps, more than any other Mohammedan nation.*

(*To be concluded.*)

Hallelujah Kim of Japan

AN ACCOUNT OF THE JAPANESE "BILLY SUNDAY"

BY MRS. DELAVAN L. PIERSON

PUT your whole intellect *into the preparation, your whole* heart *into the presentation, your whole* life *into the illustration of your Bible lesson and your work will be a success.* Such was the advice of a prominent Sunday-school worker to a teacher-training class.

Japan is now in the midst of a three-year evangelistic campaign in which the leading Christians of all denominations have been putting into practise these three important rules. The details of preparation have been planned with prayerful thought; the gospel message is being delivered from overflowing hearts, and unselfish, devoted men and women are daily illustrating the truths in a way that the people can not ignore.

The personnel of the leaders in this campaign which has for its motto: "Christ for the citizens of Japan—the citizens of Japan for Christ," includes missionaries, native pastors, college professors, evangelists, business men, medical men, and school teachers.

One Japanese Evangelist, Seimatsu Kimura by name, who, because of his revolutionary evangelistic methods, had to be fathered by a loving Barnabas before the inner circle would receive him, has given the most complete and satisfactory proof of his anointing. The history of his life, gathered from his personal friends, shows such steadiness of purpose, and such a high type of honesty, such keenness for hard work, and such a zeal for souls that we can not wonder at these latest chapters of victory.

Twenty-five years ago Seimatsu Kimura lived as a boy in the Niigata Prefecture, with an intemperate father, a mother, and two brothers. He was forced to leave home because of his open confession of faith in the Lord Jesus Christ. The personality of President Masayoshi Oshikawa, of the North Japan College, in Sendai, attracted the lad, and he entered its Industrial Home to work for an education. He earned his way delivering milk and newspapers, and acting as janitor.

Kimura's zeal for Christ found an outlet in a Sunday-school for poor children to which he devoted two-fifths of his entire monthly allowance of twenty-five cents, and all his spare hours. The children loved him, and among the first fruits of his labors were two young girls who are now the Christian wives of ministers in Hawaii and California.

The curriculum for Kimura was hard. Mathematics was his great "hill difficulty"; but for two years he worked faithfully, and then, at the age of nineteen, he set out for America. He was poor in this world's goods but was rich in determination to live out the ideals of Christian manhood he had learned at Sendai. He wished to be worthy of the confidence of President Oshikawa and his pastor the Rev. Shimanuki, his two exalted heroes.

"I came to America," he says, "not primarily to make money nor to get an education, but to learn how to win souls for Christ."

His first shelter in his new country was a Salvation Army home in San Francisco, and within four hours of his arrival he attended a street meeting and brought one soul to Christ. He counted this as God's pledge of greater things, and he continued for five years a faithful worker among his own countrymen on the west coast of America.

Then came an opportunity which Kimura had long coveted. Mr. Moody, the prince of evangelists, visited California, and Kimura, with a persistency that reminds one of the Syro-Phoenician woman, followed the great man, and would not be refused an audience, pleading that he had come across the sea to learn how to win souls, and he must not be shut out.

When Mr. Moody was boarding his train to meet further engagements, Kimura was at his side carrying his bag, determined to go with him. The evangelist talked with the young man of his ambitions, and sought to test his firmness of purpose. Kimura heard of the Moody Bible Institute in Chicago, and immediately he decided to take a two-years' course there.

"How much money have you?" asked Mr. Moody.

"Thirty-five cents," replied Kimura.

"Well!" ejaculated Mr. Moody, "how do you expect to study two years on thirty-five cents?"

"Philippians 4:19," quickly replied the young man. Pleased to the core, Mr. Moody at once began to plan to help "supply all his need."

Kimura worked through the summer under the direction of Bishop Harris at San José, California, and then a grateful church of his own countrymen paid his way to Chicago and added a sum besides. At the Institute he found a scholarship awaiting him, and finished his two years in June, 1901. He left Chicago penniless but baptized with the Holy Spirit and with fire and with a greater desire than ever to work for God.

In St. Louis he conducted a meeting in the city jail, and after a short talk on the wonderful offer of salvation, which had been made and never taken back, he asked for those who would accept the Savior to rise. Seventy-five arose. He thought they had not understood, so he made it still plainer that only those who wanted to take Christ for full pardon of their sins should stand. The same number rose again, and showed such earnestness that the jailer allowed an extra hour for personal conversation, and many of those poor men went to their cells rejoicing in salvation.

Kimura's goal was Japan but as yet he had no money for the journey. One night in St. Louis he was on the program with speakers from China and South America. When his turn came, the time had already been exhausted, so that he simply introduced himself and his calling, with the words:

"My name is Kimura. I'm from Japan and I want to go back to win my countrymen for Christ. I've no board standing back of me—only God Almighty. Pray for me."

After the meeting one of God's stewards slipt into his hand sufficient money to cover his expenses home.

H. S. KIMURA WITH HIS WIFE AND TWO DAUGHTERS

Two other donors added to this amount, and he started for Japan. On reaching San Francisco, a debt contracted by his father confronted him, and he unhesitatingly used four-fifths of his money to settle it, and took steerage passage for himself with the remainder. This filial act opened the hearts of his parents to receive his message, and they were very soon won for Christ.

He began evangelistic work in Japan first when the deep and real awakening of 1901 was in progress, and led five hundred prisoners of the Obihiri jail in Hokkaido to Christ. Then for six years he visited the stations and out-stations of the Presbyterian and Reformed missions, and did all he could to strengthen the hands of the missionaries and Japanese pastors.

Kimura felt greatly the need of a good wife, who could have that close fellowship with him in the Gospel which is at once a rest and a stimulant. So he went to the God of Philippians 4: 19 with this need, and it was supplied in a wonderful way. Mrs. Kimura is one with her husband in all his work, a woman of prayer and faith, and a woman with a clear, ringing testimony for God.

With his hands thus newly strengthened, Kimura asked to take charge of a run-down church in Kyoto, with a membership of thirty-five. Under his ministry in six years it became the most flourishing church in the ancient capital.

But wider evangelistic service drew him forth and once more he started for America. For three months *en route* he waited at Honolulu, redeeming the time with a "mission" that netted over a thousand souls for Christ and produced two self-supporting churches.

CONGREGATIONAL CHURCH

Built by Kimura, after increasing congregation from 40 to 300

The reports of "Billy" Sunday's work made him determine to come to America and study his methods and message, so that he might gain all he could for his own country. As a learner and helper he followed Mr. Sunday from city to city. Kimura never became a mere imitator of Mr. Sunday, but he has almost unconsciously adopted many minor mannerisms of the famous evangelist, and has deliberately adopted his plan of campaign. He works first with backsliders, and then with unbelievers. He speaks in the language of the common people, but his words never wound his hearers by vulgarity. "Hallelujah Kim," as he was nicknamed at the Moody Bible Institute, not only shakes hands with those who "hit the trail," but always holds an intimate after-meeting with them.

The Japanese are of "subdued demeanor and introspective temperament," and the conservative church-leaders of the campaign of Japan had grave doubts as to whether the breezy western methods of evangelism would win out with the Japanese. One week was the limit of time for protracted meetings, and the short words of the literary class were considered the correct language of the orator. But "Hallelujah Kim" filled the tent at every meeting for two weeks and booked engagements almost as far ahead as the American evangelist whom he so much admires. "Cool, cynical, intellectual Japan" responded, and the whole church rejoices in these revivals.

The following account of some of the converts is reported in their own words by Mr. Willard Price, who recently returned from Japan:

Trail Hitters of Tokyo

"In your sermon you talked about a young man who strayed into sin and you urged him to come home like the prodigal son. You told his experiences of sin. I know you meant me because I had exactly those experiences, but how you heard about me I don't know. Anyway I have come home."

"You saved me from this," says another young man, drawing a short ugly sword from the concealment of his clothing and flinging it on the ground. "I intended to use that to-night if necessary. A robber must be well armed. My business, making and selling wooden shoes, has all been destroyed. Shrewd men have driven me into failure, and I am left with nothing in the world but the clothes on my body. They robbed me of my business, so I decided to rob them to-night. First I went to my sister's house to say good-by to her because I had made up my mind that if my first robbery was successful I would stay a robber and never go back among my friends. I told my sister I was going away on business. When I left her I started for Hibiya Park, where I meant to stay until midnight. Then the people I wished to rob would be well asleep. On my way to the park I came to your tent and stept in just to while away the time. You seemed to be talking straight at me, as if you knew all about the crime I was planning. You made me see how foolish I was. To-morrow I am going to start life all over again. This time I believe I'll succeed because I have help."

He strides out of the tent, leaving behind him the murderous steel shaft glinting in the dust.

"I have been sent here every night to keep order," says a Japanese policeman. "At first I thought you were a fool and I laughed at you. But tonight I couldn't hang back any longer. It's my duty to be outside this minute handling the crowd, but I want to declare myself a Christian."

"All the children will buy my beans because there will be a new tone in my voice," says a vendor of baked peas and beans.

The prodigal son got work at an honest job, the almost robber buoyantly reconstructed his fortunes and devoted all his spare time to Christian service, the policeman showed his interest by purchasing New Testaments which were distributed gratis to converts, while the little vendor painted with his own hands and erected on the roof of his cart two big signs advertising the meetings, and then wheeled the cart all over Tokyo, singing as he went, and sold more baked peas and beans than he had ever sold before in his life!"

The new Christians who come out for Christ in Kimura's meetings are good for something. He brings about a real contact between the lost and the seeking Savior.

An American friend in whose home Mr. Kimura was a frequent guest says of him, "The secret of his power is found in his faithful prayer life. It is a great joy to study the Word and to pray with him. It is all so personal and so real to him, and he lets his heart overflow with praise so often. At one time, while with us, a friend found him sitting in a room alone, with an expression of the greatest happiness on his face. 'What are you doing here alone, Kimura?' she asked. 'I am just sitting still and letting God love me,' was the reply."

Rev. D. B. Schneder, a missionary friend who has watched the young Japanese evangelist from the beginning, calls him "a man of great power in prayer—of magnetic eloquence in the pulpit, of untiring energy, and a man with an intense, ever-present passion for saving men."

ONE OF KIMURA'S MEETINGS FOR JAPANESE IN A CHURCH BUILDING

The World Challenge to America

THE CHALLENGE OF FOUR GREAT OPPORTUNITIES

BY THE REV. W. F. OLDHAM, D.D., NEW YORK

Secretary of the Board of Foreign Missions of the Methodist Episcopal Church

I. The Challenge of Latin America

1. Mexico is distraught. One missionary can do more for peace than 10,000 troops of soldiers.

One Protestant Church in Mexico City has from 500 to 800 attendance.

Mexico can not have peace until the principles of the Bible are the concerted program of the land.

2. The Panama Canal is uniting North and South America.

In South America the University professors need religious and moral strengthening.

The Monroe Doctrine obligates the United States to brotherliness.

The signs are clear that South America is waking up religiously.

When the heart is touched, South Americans will have self-supporting Protestant churches.

II. The Challenge of the Moslem World

Against the Moslem motto, "By the Sword Conquer," we have the Christian motto, "By God's Word Conquer."

The miracle of to-day is how a few American missionaries have stood in the midst of the holy war in Turkey and Persia. It is a proof that the Christian message has deeply affected Mohammedans.

More Moslems have been baptized in the past ten years than in any previous one hundred years.

Now there is to be a Protestant Christian University in Cairo.

III. The Challenge of Eastern Asia

Japan is the leader of Eastern Asia. It should become the Christian leader.

In the present evangelistic campaign one of the first converts gave 100,000 yen ($50,000) to help the work.

A Christian woman of a noble house is speaking in the campaign and is electrifying audiences.

In Korea (Chosen) there are bigger Christian congregations than ever. In this generation the land may become Christian.

China is still stirring and is seeking the way to become united and strong, without militarism. God is the answer to this problem.

IV. The Challenge of India

Henry Martyn said that it was as difficult to convert a high-caste Hindu as to raise the dead. To-day there are many high-caste men becoming Christians.

The men of low-caste India are awakening as they learn of the loving Father in heaven. Thirty-seven thousand have been baptized in one year, and 150,000 are asking for baptism, but there is no one to teach them.

The masses in India are beginning to believe that they have been religiously betrayed, and are bursting the bonds of superstition and turning to Christ.

These four challenges—the challenges of God—are calling American Christians to proclaim Christ as the only solution of the world's problems and the only satisfaction for human needs.

The Work of Christ in Japan

OBSERVATIONS DURING A RECENT VISIT

BY ROBERT E. SPEER, NEW YORK
Secretary of the Presbyterian Board of Foreign Missions

The United Evangelistic Campaign

THERE has always been a steady emphasis upon evangelistic duty in the churches in Japan, and from time to time there have been notable special evangelistic efforts. Effective use has been made of the opportunities offered by expositions. The Taikyo Dendo was a fruitful evangelistic campaign marking the beginning of the twentieth century and now the churches throughout the country are carrying forward a three years' united campaign. The staff of workers has not been large enough to make a simultaneous campaign possible, and meetings, accordingly, have been conducted in different sections of the country on a consecutive plan. There has been no difficulty in securing attentive and responsive audiences representing any level of society which is sought.

We attended a number of the meetings in connection with this campaign in churches, tents and public halls. Almost invariably they were crowded, the attention was rapt, the people were willing to sit and listen for hours, and when expressions were called for, the response would be surprizing. The newspaper reports were full and sympathetic. Great numbers have exprest a purpose to follow Christ and larger numbers have manifested a willingness to study the Gospel.

There seem to be no limitations upon this work except those which spring from the fewness of the qualified workers, or from the inactivity or lukewarmness of those Christians who are not awake to their duty and the exceptional opportunities of the present time. The campaign is now half over unless, as probably ought to be done, it should be made continuous.

The Japanese leaders all speak of the great gain which has come from the cooperation of the different denominations. Mr. Imai, one of the effective preachers in the campaign, formerly a Buddhist priest, contrasts the unity of the Christians with "the chasms between the sects of Buddhism and of Shinto, neither of which could possibly carry on such a campaign."

"Men of the most different views," says Mr. Uemura, "have been delighted to find that after all they believed so many great truths in common, and that there was such joy in getting together."

"If ever in Japan a Union Church should develop," said Mr. Miyagawa, "historians will trace it to a natural, unpremeditated outgrowth of this campaign."

Many churches have gained in membership and the Church of Christ in Japan rejoiced last year in the largest number of baptisms that it has ever had—equaling 10 per cent. of the total membership of the church.

The Japanese leaders speak earnestly of three great needs which the campaign thus far has clearly revealed.

1. The first is the need of a more distinct utterance of the definite evangelical note. It is significant to have this emphasized especially by Mr. Miyagawa, whose little book, "Christ and His Mission," has called forth some criticism. Mr. Miyagawa has publicly declared that "There must be a far more vigorous, incisive presentation of the meaning of the cross and salvation in Christ." To this end, also, it is felt that there is urgent need of the raising up of men with the gift of direct evangelistic persuasion.

2. A second need mentioned is the lack of intensive personal work. Of this Mr. Uemura says, significantly, "the big demonstrations and mass meetings have by no means been wasted. They are especially appropriate during the first year, but now we must bear down upon personal evangelism and the thorough nurture of seekers. In this we must seek the aid of the missionaries more than in the past. Doubtless it is the fault of us Japanese leaders that the missionaries have not been sufficiently prominent as speakers and workers. I earnestly hope that missionaries will not only be given an opportunity but will press forward without being asked."

"The campaign," says Bishop Hiraiwa, of the Methodist church, "has shown that our pastors have to be trained to train. They do not yet know how to nurse into healthy life and to guide on to maturity the inquirers who come to them. As a result in the majority of local churches not more than one-tenth of the persons whose signed cards were handed to the pastors have come into church membership." With this same thought in mind Mr. Uemura urges that "first and last what is needed is a larger number of strong men especially in the ministry. Even in cities the churches are often poorly manned and it is still worse in the country. We need to raise the standard of ministerial candidates and get more men in our seminaries with the physique and force and ability of the picked men in the government colleges. Theological students should be more carefully selected and not over urged to enter. They should be put through a physical examination and not spoiled by scholarship aid. Let us pray for men, for the harvest is waiting."

3. This need of prayer is emphasized by the Japanese leaders as the third great need. "There is one deep conviction which the last few months have brought," says Mr. Miyagawa, "Man's wisdom can not open hearts nor save souls. Only as we bow before the heavenly Father and pray for spiritual power to convince the audience and comfort the inquirers can hearts be won to Christ. Whatever results have been achieved have come from prevailing prayer."

Two aspects of the campaign are emphasized by the missionaries in addition to these points of which the Japanese leaders speak. One of these is the activity of the laymen. Dr. Fulton says, "The lay element in the church has brought to the front both men and women. The call upon them as speakers has given them a new sense of responsibility,"

"and the healthful criticism which has been received in some cases for failing to utter a clear and positive gospel will not be lost upon them." In the second place the campaign has helped to reveal the growing realization of the country that the old religious forces are inadequate to meet the needs of the nation or of human life. At a banquet of prominent men entertained at the Imperial hotel in Tokyo by the evangelistic committee, Count Okuma, whose kinship with Christian ideals is perhaps overestimated, in reviewing the half century of modern Christian work in Japan "not only acknowledged the large contribution made to the betterment of society, but frankly stated his own convictions that no practical solution of many pressing problems was in sight apart from Christianity."

In his comments on the campaign the Rev. Harper H. Coates of Tokyo states "the monotheistic trend hitherto kept in the background of Japanese thought is gradually finding expression among thinkers of light and leading and can not fail in time to land men in the Christian Church. Even Abbot Kosui, the recent head of the Hangwanji sect of Buddhism, has said in a statement widely quoted among the people, Buddhism in Japan as well as in India and China is doomed to ultimate destruction for it is out of touch with life." In the midst of a growing popular sentiment of which these are expressions the Christian churches of Japan can not feel too strongly the evangelistic call.

The Need of New Missionaries

Conditions such as these support the appeal which the missions in Japan have been making for many years for reenforcements. It is not necessary to recapitulate the general argument which the mission body in Japan has urged upon the churches at home, emphasizing the strategic importance of evangelizing Japan for the sake of Japan's influence in Asia, the destitution of the great village populations, the growth of huge cities like Tokyo and Osaka with the needs and problems which religion has to face in such communities in the West, the accessibility and dominating influence of the student class, the need of human souls and the need of the soul of a nation for what Christianity alone can do for their guidance and their inspiration. If the work in Japan were a stationary or declining work it might be well to let the missions dwindle away, but this is so far from being the case that it is fair to say we have no other field where the needs and the opportunities alike are more compelling.

Some of the Boards have been quite ready to send out new missionaries to Japan, but the difficulty has been to find men. The minds of candidates have been turned toward other fields. Some of the reasons for this have doubtless been the reaction from the enthusiasms and unfulfilled hopes of the early missionary advocates from Japan, the feeling that the Church in Japan was strong and able to take care of its own work, the idea that Japan itself was now pretty well evangelized, or, at any rate, had the main benefits of western civilization (an idea of increasing strength where the spiritual aspects of Christianity are overshadowed by the social and philanthropic, and where the missionary motive is humanitarian rather than

evangelical), the fear on the part of humble-minded men that they were not qualified to meet the situation in Japan, the supposition that the Japanese themselves did not want more missionaries, the greater attraction of other fields, etc.

As the result of an inquiry made by a committee of the Presbyterian and Reformed missions it appears that most of the missionaries who have gone to Japan in recent years have done so in response to the effort and influence of the mission boards and not because of their initial preference for that field. There is need of careful and continuous work on the part both of the Boards and of the missionaries coming home on furlough from Japan in the selection and calling out of the reinforcements which Japan must have. There is need for men of as great promise of ability and power as can be found. There is room, also, for men who do not think of themselves and of whom others do not think as commanding leaders, but who are willing to learn a hard language, to live lives of love, and to preach Christ to men.

One of our most faithful missionaries wrote in a farewell note as we were leaving, "We want earnest men and women (I don't see the need of a long list of qualifications), for this country work. An earnest man will be heard, and will secure new earnest men. I am thinking and praying and looking for this man, a man who believes the Gospel and wants to tell it to his people. This is 99 per cent. of the qualification.

More than ever I believe this. There is room in the mission fields for every gift of mind and character, but the supreme need is for men and women who know how to love and to work, whose hearts are empty of pride, and who will lay out their lives, without advertisement or melodrama, upon the life of the people, realizing that every other specialization is trifling in comparison with the elemental application of the Gospel to the family life of the people.

New Educational Problems

Japan is now greatly interested in proposals of educational reform which are being prest by a large body of educational progressives against the opposition of the older men in the Imperial Universities. The reform measures proposed, would (it is hoped) open the graduate courses of the Imperial Universities to the graduates of any professional school. This would work a great change for the mission schools, which are not allowed to send on their higher school students at present into the Imperial University, and which for this and other reasons find great difficulty in maintaining any higher schools at all. The whole body of reform proposals is still under discussion, but it is generally believed that in some form they will be adopted and if they are the problem of Christian education will be greatly changed.

For many years there has been discussion of the need of a Christian University in Japan. The argument for such a university and the outline of a plan and constitution therefor and a statement of the history of the cooperative effort among the missions in Japan to secure such an institution are all set forth in the pamphlet entitled "Proposed plan for a Christian University in Japan," issued by

the Christian University Promoting Committee.... Under the new educational proposals the colleges (or Daigakkos) will take the place of the Higher School and of the lower work of the Imperial University, and the question has arisen whether the missions might not unite in a cooperative college instead of attempting to build up separate colleges. It is quite clear this will not be possible, since at least four denominations feel that they should develop their own separate colleges. The Japanese churches are unwilling to merge their educational efforts of this grade, so that the only general union in educational work that is possible will have to be in work above the college grade of a purely professional or post-graduate character. If the professional and graduate courses of the Imperial Universities are to be open now to graduates of Christian Daigakko, then a good part of the old argument for a Christian University is taken away.

Parallel with the movement for a Christian University there has been a corresponding movement for the establishment of a Women's Union Christian College. Thus far this movement has been able to secure on its promoting committee appointed representatives from only three denominations, Baptist, Methodist and Presbyterian, the latter including in Japan both the Presbyterian and the Reformed churches. The proposal is to unite the higher departments of such schools as are willing to join. This would not produce one women's Christian college in Japan, as there are two other denominations whose purpose is to establish their own women's colleges, but it would bring to the proposed college resources and support which would probably enable it, better than any single denominational institution, to meet the needs of the Christian Church and the nation for the higher education of women under Christian ideals.

The Church of Christ in Japan

IV. The story of the founding and development of this church, is told in Dr. Imbrie's little book, "The Church of Christ in Japan." It is one of the most remarkable Christian churches which have as yet been developed. It has nine presbyteries, with seventy-two self-supporting churches. Indeed it recognizes no church organization as having the full status of a church until it is self-supporting. In addition to the self-supporting churches it has 124 other congregations, with 51 additional, which are connected with the affiliated foreign missions, and which will in time pass over wholly to the Church of Christ. It has now a membership of over 25,000, a body of 160 pastors and 161 evangelists and licentiates, 302 elders and 109 deaconesses. Of its 463 trustees 58 are women and 1,166 Sunday-school teachers teach the 16,078 Sunday-school scholars. The total value of the Church's property is Yen 615,000 ($307,500). Its contributions in 1914 were Yen 112,000, and over Yen 4,300 were given to its Board of Missions, whose total contributions from all sources, churches and individuals for 1913 were over Yen 11,000.

Two meetings which we attended in Tokyo gave us a clearer idea of the character and influence of the Church of Christ. One of these was

the meeting of its Women's Missionary Society held in the beautiful home of one of the leading physicians of Tokyo, whose wife was president of the society. There were present women of many social relationships from a viscountess down. It was just such a group of strong, capable, Christian women as might be met in one of our women's missionary boards at home.

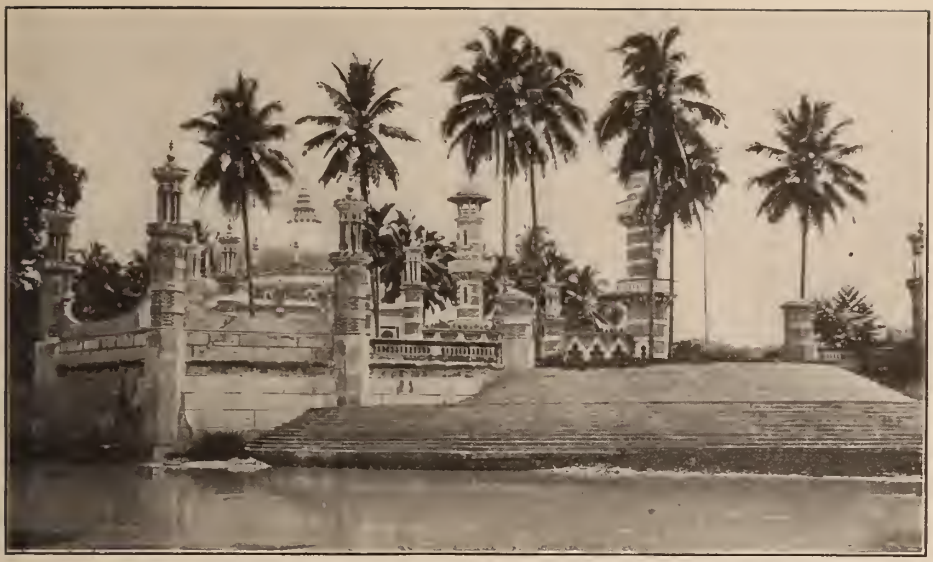
The other gathering was at a luncheon given in honor of our deputation, and the deputation of the Dutch Reformed Board, at which there were present about sixty men and women of the church. There were three members of Parliament, three generals in the army, three eminent lawyers and three of the good doctors of the city. There was a daughter of Prince Iwakura who led out from Japan the embassy which came back with the purposes and ideas which have made the new Japan. There was the executive secretary of the Red Cross Society, and there were many of the men who stand at the head of the thought and life of the Christian forces of the Empire. It filled one with gratitude and with confidence to see such a group of Christian men and women and to think of the church which they represented. These men understand the problems with which Christianity has to deal in the national life of Japan and in the modern world. No inrush of ideas or forces hostile to evangelical truth can surprize them. The Church of Christ is a body with which we can rejoice to cooperate in the evangelization of Japan and the Christianization of its influence in Asia.

Some Problems

The church has many grave problems to face both within and without, such as the laxity of Sabbath observance, the loss of church-membership through the migratory habits of the Japanese, the provision of an adequate number of strong men for the ministry, and the unification of their training, the promotion of Christian unity where denominational distinctions appear to be fixing themselves somewhat after the fashion of the sects of Buddhism but without anything like their divisiveness and conflict.

Outwardly, one of the most important problems is the strengthening of friendly relationships with the churches in Korea and China. If the Christians of these countries can not come together in love and trust what hope is there of the establishment of any inter-relations of real friendship?

The Christian girls' schools in Japan are doing a great deal to promote unity of feeling by the way in which the Japanese girls in these schools are treating the many Korean girls who are studying with them. But the Chinese and Korean young men hold apart. New measures need to be devised to make Tokyo not a place where racial feelings are intensified as at present, but a center of brotherhood. And some way should be found also for closer acquaintance and relationship between the Church of Christ and our Presbyterian churches in Korea and in Northern China. There is a chance here for large-minded and constructive Christian service which will prove to be a national service on the part of the Church of Christ.



A MOHAMMEDAN MOSQUE AT KUALA LUMPUR, FEDERATED MALAY STATES

Ideas of Mohammedan Malays

BY CHARLES E. G. TISDALL, SINGAPORE, STRAITS SETTLEMENT
Agent of the British and Foreign Bible Society

MANY Europeans and Americans who have never been in the East base their ideas of Mohammedanism upon the Koran. Others who come to the East for business purposes sometimes base their opinion of Islam merely on what they see of a few outward forms and ceremonies, such as praying in public, fasting during Ramazan, and abstinence from intoxicants. Such foreigners often form most erroneous opinions of Islam, and are apt to credit the religion and its adherents with virtues they do not possess.

The travelers are apt to overlook entirely the social conditions prevailing when the Koran was written and the development that the creed has since undergone. Thus they ignore the real Islam as practised to-day, and base their ideas on an ideal Mohammedanism which is unknown to the East. The foreign merchants often remain altogether ignorant of what is actually believed by the Mohammedans around them or of what is preached in the mosques.

Mohammedanism in Malaysia was introduced from Southern India, and consequently the Malays are Sunnis, but Persian influence was so great that Shiah "heresies" are intermingled.

Thus the Malays pay great respect both to Ali and his sons, Hassan and Hussein, in the observance of Muharram, while in religious law they are Shafeites. The average Malay is not aware of the existence of rival Moslem sects nor of the divergence of his creed from orthodox Sunni beliefs.

Not only is there mixture of Shiah and Sunni doctrines among the Malays, but these are on top of and

mingled with older Hindu and Indonesian beliefs and superstitions. Unlike the Christian missionary, who requires a convert not only to give up his belief in idols and tutelary spirits, but also to give up all bad habits and live a moral life before baptism, the Mohammedan missionary attaches so little importance to the spiritual conversion of his proselytes that all he requires is a confession of the faith, "There is no God but God and Mohammed is the Prophet of God." This is usually made without any knowledge of Koranic law or any attempt to obey Mohammed's injunctions. The converts are at once admitted to the proud position of partakers in the great world-wide brotherhood of Islam. Not only so but the idolatrous shrines of their old Hindu and Indonesian divinities are also accepted as tombs of Moslem saints, where the new converts may still indulge in the worship of the old divinities, under other designations.

The Malays are extremely lax in their observance of the Five Ritual Prayers which Koranic law imperatively ordains that every Moslem shall repeat. On the whole the annual fast during Ramazan is loyally observed throughout Malaya; and more pilgrims go from here to Mecca (in proportion to the population) than from India, Persia, or Turkey. Such observances as the rites of circumcision for men and incision for women are also strictly observed.

It will, therefore, be seen that the Malays observe the outward forms and ceremonies of Islam, while they neglect the inward and spiritual almost altogether. In fact the teaching of the Koran and Mohammedan jurists is far above the moral, spiritual, and intellectual level of the average modern Malay.

While the Malay, like all other Moslems, professes to believe in the One God and considers the Christian doctrine of the Trinity and the sonship of Christ blasphemy, he permits this great central doctrine of Islam to be buried under a mass of superstitions connected with the animistic beliefs of his forefathers regarding the attributes of the Indonesian gods, of the Hindu divinities, and of the demons of the Persians and Arabs.

Wilkinson well says: "The average Malay may be said to look upon God as upon a great King or Governor, mighty, of course, and just, but too remote a power to trouble himself about a villager's petty affairs: whereas the spirits of the district are comparable to the local police, who may be corrupt and prone to error, but who take a most absorbing personal interest in their radius of influence, and whose ill-will has to be avoided at all costs."

Thus we find the Mohammedan Malay worshiping and propitiating the tree-spirit, the four great Indonesian spirits of the sea, the rice-soul at seed-time or harvest, the tutelary spirit of an animal he has slain, the earth-spirit when digging a mine, the sea and fish spirits when going fishing, the malignant spirits of murdered men, of women who have died in childbirth, and of still-born children.

All these represent vengeful souls and belief in them is widespread in Malaysia, so that every misfortune, accident, or disease is atributed to them, and the *pawang* or witch-doctor and not the Mohammedan priest is invariably called in to exorcise them. This he does by old-fashioned magic disguised by an admixture of the names

of God and Mohammed. Fishermen believe in the four great spirits of the Sea, and if things are going well they address these spirits by the names of the four Archangels. If things go badly, Sanscrit words are used, and when things become desperate, appeals are made in pure Indonesian terms.

The *penunggu* or tutelary spirit of a tree is called a *dato* when the Malay thinks fit to identify it with the soul of a Moslem saint. And while it is sinful to worship the tree-spirit or the four great Indonesian spirits of the sea as such; to worship God manifesting His power through the medium of a tree, or to invoke the help of or to offer sacrifice to the four archangels is quite another matter. All the gods and goddesses of Hindu mythology play their parts in the every-day life of the Malay, requiring to be constantly invoked or propitiated, while meteors, echoes, rainbows, changes of light and shade in the jungle, and even clouds of peculiar shape and color are believed to be spirits. Then, besides all these, every Malay is assured that familiar spirits, such as the *pelesit,* can be generated by magicians and kept in captivity to serve the will of their masters, and can be sent by them to inflict the most awful torture on their enemies; while the transformation of men from the Korinchi district in Sumatra into tigers is considered to be a matter of every-day occurrence.

The whole forest is believed to be peopled with invisible spirits, ghosts, and fairies, some of whom may be good, but they are entirely neglected since the Malay's time is so fully occupied with the harmful ones. All these spirits are specially potent during the confinement of a woman, and all sorts of methods are employed to scare them away, such as hanging prickly branches over the door, etc.

The *pawang* or witch-doctor is in great demand by orthodox Mohammedan Malays, especially in times of sickness, altho he often appeals openly to Siva or uses such language as the following:

> I am the equal of the Archangels,
> I sit upon God's Judgment-seat,
> And lean on the pillar of God's Throne of Glory.

To an Arabian, Persian, or Turkish Mussulman this would be rank blasphemy. It is, therefore, evident that the religion of Islam sits lightly on the Malays, and is but a veneer covering their primitive beliefs, while the spiritual side of the religion of Mohammed is almost non-existent, and even the central truth of the One Eternal and Omnipotent God is overlooked and neglected.

This is one of the weak spots in the Mohammedan world, and as such should be immediately occupied by a Christian mission. Surely a people living as do the Malays, in constant dread of all sorts of evil and malignant spirits would be glad to respond to the teaching of Christ in a Heavenly Father who loves them, and who is seeking to reconcile them to Himself through His Son Jesus Christ, who loved them so much that He died to save them.

Mohammedanism robs the mother, the daughter, the wife, of their divinely ordained equality. Nothing can free these lands but a radical reform of the home through the acceptance of Christ.

Do Hindus Become Christians?

Rev. Robert A. Hume, D.D., of Ahmednaggar, India, states plainly and forcibly the reasons "why more Hindus do not become Christians" and openly confess Christ by identifying themselves with His church.

These reasons apply not only to India but have hindered the growth of the church in every age and in every land.

1. The unchristlikeness of many church-members.
2. The lack of a strong sense of spiritual need.
3. The unworthy motives sometimes suggested for joining the Church.
4. The earthly cost involved in full surrender and an open stand for Christ.
5. The hesitation of the Church to accept weak and ignorant candidates.
6. The lack of intelligent zeal among Christians in winning men to Christ.

Dr. Hume also gives reasons why some Hindus are becoming Christians. These statements also have a general application to converts in other lands.

1. The Christlike character and example of some Christians.
2. Dissatisfaction with the old beliefs and practises.
3. The compelling power of the character and teachings of Christ.
4. A sense of personal sin and need of forgiveness and cleansing.

The greatest reason for true conversion undoubtedly is the convicting power of the Holy Spirit in connection with the lifting up of the crucified and risen Christ. Many become Christians at heart who have not yet the courage to come out and openly ally themselves with Christ's people.

Signs of a New India

1. The remarkable loyalty of the Indian people to Great Britain.
2. The passing of the old spirit of subserviency.
3. The progress of the social reform movement, as evinced by the increased emphasis on the education of women, abolition of caste, uplift of the deprest classes, and postponement of marriage to a more mature age.
4. Religious unrest, evidenced by the number of new religious movements within Hinduism, and the remarkable mass movements toward the Christian Church.
5. The unprecedented increase in education during the last ten years.

A LATIN-AMERICAN STUDENT CONFERENCE, BLUE RIDGE, NORTH CAROLINA

Mightier than Treaties

THE AMERICAN COMMITTEE ON FRIENDLY RELATIONS AMONG FOREIGN STUDENTS

BY CHARLES DUBOIS HURREY, GENERAL SECRETARY

THE presence of five thousand future leaders from forty different nations in the colleges and universities of the United States is a powerful challenge to the Christian people of America. This number of foreign students is rapidly increasing, because war conditions prevent them from enrolling in European universities; moreover, a considerable number of students from Europe will come to us after the war. Probably not less than ten thousand students from abroad will be enrolled in our institutions within three or four years.

What impression shall these students receive of our "Christian" civilization?

Shall we help to sharpen their intellects but deny them our best help in developing strong Christian character?

Why should we send missionaries to their lands and neglect to share our blessings with their student-representatives now among us?

Why not win now, hundreds of these selected leaders to Christian life and service on behalf of their people?

In order to help answer satisfactorily these and similar questions, the Committee on Friendly Relations among Foreign Students has been at work for a few years and is now facing demands for an expanding program.

Some of the methods employed and results obtained in the program of

friendship among foreign students are indicated in the following paragraphs.

Two secretaries are employed with general administrative responsibility, and two stenographers at the headquarters' office in the building of the International Committee of Young Men's Christian Associations, 124 East 28th Street, New York City. Two Chinese secretaries are employed, with a view to promoting the work of the Chinese Students' Christian Association in North America. One Japanese secretary is employed to give all of his time, as traveling secretary, among the one thousand Japanese students, and we have had part-time service of three Latin-American secretaries among the two thousand students from South and Central America. In addition to this staff, our committee receives constant help from secretaries of student Christian Associations, ministers, government officials, and mission-board representatives at home and abroad.

There are secretaries for Korean and Chinese students in Tokyo, and special lecturers and writers for Chinese students and educators in China. Similarly, there is a secretary and a very important work in Italy for Italian and other students; also in Austria; also in England, for Chinese and other foreign students, as well as secretaries for the needy students in Russia. Scores of letters express appreciation of the visits and other work of these secretaries.

Students and American Homes

Through more than two hundred reliable correspondents in the principal student centers of the world, we are advised of the coming of foreign students to the United States. Thus our committee is able to see that such students are given a hearty welcome upon arrival, and assisted in reaching their college, where local committees give attention to their needs. For example, our representatives met a group of one hundred Chinese government students in San Francisco, traveled with them across the continent, guided them to their various universities, and wrote letters of introduction to local committees.

Scores of the best Christian homes are open annually for receptions to foreign students. Social gatherings are usually held separately for different nationalities, but several times during the year all nationalities mingle with representative students and professors. Heartfelt appreciation is exprest by these foreign students in such testimonies as:

"I had a fine time."

"I was never in an American home before."

"We ought to know American students better—they are just as good as we are."

"Do you think we will dare go wrong now? We signed our names in Dr. K——'s book in his home Friday night."

"I met some of my fellow countrymen for the first time at Mrs. M——'s reception."

Replies to the many hundreds of letters written by our secretaries indicate the value of such contact with lonely students away from home. Here are extracts from a few letters:

"To be a weak statesman or to be a strong educator—to decide with ambition or to decide with the Will of God—these have been fighting in my

mind for supremacy for many months; it was in the Lake Geneva Conference in the last battle that God has won."—*Chinese student in the Middle West.*

"I never thought or imagined that there would ever come a time in my life when I would have to call on the material aid of my American friends. me because perhaps I have no friend on this great continent."—*Japanese Student in the Middle West.*

"What I could say in this time that you help me great deal; I am waiting so long $20., because I have been sickness four weeks in November."—*Korean student in a western city.*

Traveling and local student secre-

CHINESE STUDENTS AT A NORTHFIELD RELIGIOUS CONFERENCE

I wish to express my gratitude for your efforts. It is my object in life to work for a better understanding of each other, of the different races and religions. I honestly believe that the time of hearty cooperation has long arrived."—*A Russian Jew who has had no word from his people in Warsaw for eight months.*

"Your letter imprest me so much in every way because it bears 'Committee on Friendly Relations among Foreign Students.' Since I came this country the word 'friend' became so dear to

taries tell of spiritual needs and perplexities among foreign students. Some are falling before physical temptation; others doubt the existence of God; others question the superiority of the Christian religion. According to his special need, therefore, we send a student, Speer's *How to Deal with Temptation,* or Mott's *Bible Study for Spiritual Growth,* or King's *Fight for Character,* or Jefferson's *Things Fundamental,* and similar books, accompanied by a personal letter requesting a reply after the book or pamphlet

has been read. Here are quotations from typical replies:

"I thank you for the precious book *'The Manhood of the Master.'* I shall read it carefully."—*A non-Christian Chinese.*

"Your pamphlet has brought me great inspiration; I wonder if I could have the same for three of my friends."—*Influential Japanese student.*

"Oh, I wish everybody thinks the way as is stated in the little book you sent me *'Bible Study for Spiritual Growth';* then we have no war and the world would be blossoms."—*Japanese student in a western state.*

Circulating Bulletins and Magazines

It is the aim of our committee to reach every foreign student with the printed page, so edited as to appeal most forcibly to him. We, therefore, cooperate with the Chinese students in the preparation and circulation of their bi-monthly magazine, *Liu Mei Tsing Nien.* Our Japanese secretary, Dr. Kato, is issuing a bi-monthly bulletin for Japanese students. The *Korean Students' Review* is published twice a year in Lincoln, Nebraska. The Christian Indian students are printing a monthly bulletin, *The Indian Patrika,* and the Armenian students print annually an illustrated report and directory of the Armenian Students' Association in America. Plans are under way for a monthly magazine in Spanish for the Latin-American students. By means of these periodicals the point of view of the "foreigner among us" is exprest and special important messages from Christian leaders reach the foreign student with the endorsement of his own fellow-nationals.

Summer Conferences

Perhaps the supreme opportunity of our committee is afforded by the annual summer conferences. Over three hundred selected foreign students attended these conferences last June as guests of our committee at Northfield, Massachusetts; Lake Geneva, Wisconsin; Blue Ridge, North Carolina; and other parts of the country. The ten days of study, recreation, and fellowship with the choicest Christian American students and professors invariably result in Christian decisions and the dedication of life to Christian service. Among the delegates there were 124 Chinese, 42 Japanese, 100 Latin-Americans and a smaller number of Korean, Indian, Syrian, African, and other nationalities. The foreign delegates themselves largely plan and conduct these conferences, and the discussion of the application of Christianity to their modern, social, political and educational problems, is most interesting and profitable. Scores of written testimonies like the following are convincing proof of the value of these conferences:

A Princeton Chinese writes:

"I am very grateful to God and the American friends for the great benefit I have got during the Eagles Mere Conference; this Conference has had an important influence in shaping my life."

Prominent Mexican student:

"The Conference showed me that the strength of the American nation is not found in her wealth or in her army or in her commerce, but in her Christian college men; another impression I received is that religion and youth are not opposed to each other; I have been reaffirmed in my decision

to give my whole life to the service of God and the salvation of my country."

Japanese student in Oregon:

"I admired the vast personalities of the leaders; I could feel in them something burning, something very deep, something very noble. I am glad to have met those great men; I am glad to have known those aspiring American young men who are to form the backbone and moral fibre of this great Republic."

A JAPANESE STUDENT DELEGATION AT LAKE GENEVA CONFERENCE

Personal Service

Almost every week during the year our Committee is arranging a reception or some personal service for prominent educators, government officials, and others from abroad. To this end, we are enlisting the cooperation of such societies as "The Japan Society," "The Pan-American Society," "The Hindusthanee Association," and also the help of prominent Orientals and Latin-Americans located in the United States. An effort is now being made to secure scholarships and opportunities for self-help for foreign students in the leading Christian colleges. Worthy foreign students of splendid ability are sometimes cut off from all resources by accident or misfortune at home or through the ravages of war. Our committee is alert to discover such cases and has, during the year, secured relief for more than twenty students who otherwise would have been forced to abandon their course.

The names and addresses of a majority of the foreign students in America have been secured, printed, and distributed as the first directory of its kind ever published in the Uni-

ted States. We expect also to publish a vest-pocket handbook of information concerning North American student life to be presented to each foreign student.

International Goodwill

In the colleges and at summer conferences students representing different races and nationalities are brought together on terms of social equality and cordiality; on the athletic field and in study groups foreign students are mingling freely with one another and with North American students. Such contacts are doing much to promote international goodwill and to give a vision of true brotherhood. Similarly, the sixty-five Chinese students who met at Swanwick, England, in July, are now extending the influence of such fellowship to the three hundred Chinese students in Great Britain.

Thousands of copies of pamphlets designed to promote international friendship have been circulated among students in various nations, and the services of several speakers of international prominence have been secured for addresses before large gatherings of students from many nations.

Representatives of our committee have rendered invaluable service in personally promoting right feeling among Chinese, Japanese, and Korean students assembled in Tokyo. We have also cooperated in obtaining a liberal interpretation of immigration laws whereby Chinese and other Oriental students traveling second or third class across the Pacific are not detained several days, as heretofore, at the Island Immigrant Station in San Francisco Bay.

The latest important development is the securing of native secretaries to be responsible for receiving and enlisting returned students in service upon their return to the Orient and Latin-America; by this method, no time nor energy will be lost in applying the knowledge gained abroad, to the problems of the homeland.

True friendship among nations as between individuals is the result of sympathy, frankness, and patience; misunderstandings are corrected and prejudices are frequently overcome by face to face contact on the part of those concerned. There has certainly never been a time in the history of the United States when the people of North America had such a unique opportunity for making friends of the future leaders of all nations as is now afforded by the presence among us of thousands of the future educated leaders from abroad.

THE WORLD VISION

It is not for us to know the times or the seasons, but it is for us to know the opportunity and the responsibility. The wide-open world should produce in us wide-open minds to study the need, and wide-open hearts to feel it. It is no petty province we have to subdue, no parochial victory we see. It is nothing less than the Christianization of all human lives and institutions—a task to challenge the scholarship and statesmanship and deathless devotion of all Christendom. . . . It is the call of humanity itself—East and West, black and white, brown and yellow—all bearing the tarnished image and superscription of God.—*President Faunce, of Brown University.*

A Lepers' Church in Louisiana

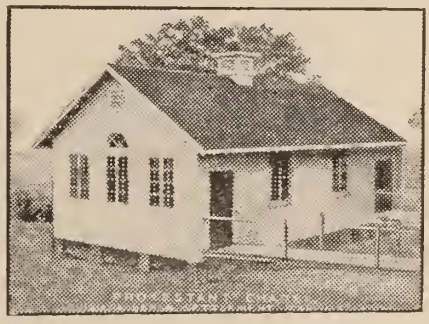
BY W. M. DANNER, CAMBRIDGE, MASS.
Secretary U. S. A. Committee of The Mission to Lepers

AT the time of my first visit to the Leper Colony in Louisiana, about three years ago, I found that the Roman Catholics were caring for their people among the lepers of the Louisiana Leper Asylum not far from New Orleans; but at that time the Catholic nurses were under the impression that Protestants were indifferent to the call for service in the leper colony. Some seemed to feel that the Protestants were afraid to work among the lepers; and one old lady, a sorely afflicted patient, told me in the presence of a Catholic nurse that she had been trying for quite two years to get a Protestant minister to visit the colony.

This colony of lepers is located in Iberville parish, about seventeen miles south of Baton Rouge, and directly on the Mississippi River. The grounds and buildings are on a tract of land comprizing 1,100 acres.

The religious services were arranged by the Mission to Lepers (the Protestant International Society) through the cooperation and leadership of the Protestant Ministers' Association of New Orleans. A committee of this organization, consisting of Rev. W. E. Thomas, of the M. E. Church, South, Rev. J. W. Caldwell, of the Presbyterian, and Rev. W. H. Brengle, of the Baptist Church, have provided regular preaching services at the Leper Settlement, and the good work they have done has enlisted such a large interest among the lepers desiring to attend these services that a church for the leper congregation became a real necessity.

On a recent visit I spent a day among the lepers, chaperoned again by Sister Benedicta. The ministers of New Orleans have become deeply in-



THE PROTESTANT CHAPEL FOR LEPERS

terested in the work, and have made regular visits and conducted services, which have been well attended by the lepers.

Words of welcome and appreciation came from every building visited, exprest in voices that frequently showed traces of the dreadful disease: "Thank you for sending the Protestant ministers up here. Thank you for the visits of Dr. Hahn and Mr. Caldwell and Mr. Thomas."

The nurse told me that the lepers had crowded into the services in such numbers that no available room was large enough to accommodate the audience She exprest surprize that the lepers should be so much interested in the Protestant services, and freely admitted that the Protestant ministers were not afraid to work among them. The number of patients has now in-

creased to 105, seven at least of whom are little children. Not only were the lepers uniformly gratified by the provision we had made for Protestant services, but one after another vied with each other in expressions of thanks for every little courtesy that had been provided during the past years.

In response to an appeal issued by the committee, funds were secured and a chapel was built, so that on June 14th the first Protestant church ever erected in North America for a leper congregation was dedicated.

Despite excessive rains, delegations from Baton Rouge and New Orleans came to the Leper Colony grounds at an early hour on June 14th to participate in the dedicatory service. I came with the first delegation to arrive from Baton Rouge, and occupied some time in personal visits and talks with the lepers, all of whom seemed most happy in the fulfilment of their long-cherished desire for a church of their own. The pulpit was almost concealed from view by the flowers furnished from the women leper residents' own gardens. Rev. J. W. Caldwell, of the Carrollton Presbyterian Church, New Orleans, presided at the dedicatory service, which was opened by singing the lepers' favorite song, "What a Friend we have in Jesus." Most of the people present in the well-filled chapel were leper residents of the Settlement. Then Rev. W. W. Holmes, President of the New Orleans Ministers' Association, and Presiding Elder of the New Orleans District of the M. E. Church South, preached from Proverbs 17: 22—"A merry heart doeth good like a medicine." The lepers caught clearly his note of optimism, and yielded to his appeal for everyone to make the best of life in spite of all handicaps.

A handsomely inscribed pulpit Bible was presented, with greetings from the American Bible Society, and a message of appreciation by the leper congregation was ordered sent to the Society.

After several brief addresses and responses, the closing song, "My Faith Looks up to Thee," was wafted heavenward by many whose voices had lost their natural tone because of leprosy. Even those whose faces clearly manifested the destroying presence of the dread malady did their utmost to swell the volume of consecrated song.

At two o'clock in the afternoon it was my privilege to lead a conference, in which many of the congregation participated. The arrangement for the chapel to be open daily was earnestly desired and approved by the Leper Home authorities. The women residents gladly assume the care of the interior of the chapel, and daily song and devotional services will be held under a committee, of which the chairman is a former active worker in a large Western Young Men's Christian Association. He does not want to have his old friends know of his confinement by the terrible disease from which he is suffering. The closing songs of the lepers' own chosing were, "God Will Take Care of You," "Nearer, My God, to Thee," and "God be with You Till We Meet Again."

Unreached Latin America

REV. S. G. INMAN
Secretary of the Latin America Congress

BEGINNING at Panama itself, we find only one evangelical missionary speaking the Spanish language to the 450,000 of the population of the Panama Republic, a republic which owes its very existence to Christian North America.

In Ecuador there has never been one church erected for the preaching of the Gospel as we understand it. There is not one organized board of the evangelical churches doing work in the whole Republic of Ecuador. There are some six independent missionaries who are there, helping to support themselves, distributing tracts and working as they may, but no organized board in that great republic.

In Peru, in the whole northern half of that great republic, a stretch of territory greater than our thirteen original colonies, not one voice raised for the preaching of the simple Gospel of Christ, probably on the field continually not more than seven or eight ordained missionaries.

In Bolivia we have not yet been able to count 100 members of the evangelical churches; a million Indians that have never been touched by the Gospel.

The Minister to Brazil from the United States said the other day: "Oh, would that I had the opportunity of presenting the appeal of these hundreds of thousands of Indians to the American Christians. I can not understand how you go so far away into the Eastern world and leave these fields unoccupied. In Buenos Aires, the third largest city on the American continent, I doubt whether there is such a neglect of religion in any city on the globe, including the great cities of the Orient. Taking it all together, in that city of 1,700,000 people there are not a hundred churches and temples, Protestant, Catholic, Mohammedan, Jewish, and every other kind; not one place of worship for every 25,000 people. Of the 1,700,000 people, you will probably find, you might be able to count in the Protestant and Catholic churches all together on a Sunday morning 1,700 people. In the University of Buenos Aires, 5,000 students, hardly five of those who are willing to say that they believe in Jesus Christ as their Savior.

About 98 per cent. of the 50,000 students in the universities of Latin America are agnostic, do not accept any kind of religion. When you speak to the leaders of these countries about religion, they say: "No; we have had enough of that. We want progress. Religion is what has kept us back."

In Mexico, the 3,000,000 Indians there are being touched by no Christian organization, Protestant or Roman Catholic. Those eighteen Americans that were put to death day before yesterday in Mexico are crying out to us because we have not evangelized those peoples. We are talking intervention. Our interventionists are crying out to-day. Are we going to intervene with a sword, or are we going to give them the Gospel of Christ and of peace?

The Man Who Pays the Bills

SOME FACTS FOR THOSE INTERESTED IN HOME MISSIONS TO CONSIDER

BY A WESTERN MANUFACTURER

I AM the man who pays the bills. In my village four weak churches compete for members and strive to raise current expenses..

On a Sunday morning the several audiences combined might total three hundred souls. Twenty-five hundred dollars may pay the several pastors' salaries. This money, raised with the greatest difficulty, takes no account of heat, light, and repairs. I am asking whether the money is best spent to give the Gospel to our town.

I am the man who would see the Sunday-school flourish. Scattered among our four churches is a strong corps of workers. In no single church is the material at hand for the successful conquest of the place. Certain officers do the work of two, so short-handed are we. I would see these able workers relieved of extra tasks until their loads are reasonable. I would see one "going" school, where several now strive for life.

I am the man who is lonesome. I sit among half-filled seats in a small building. I am used to the crowd of faces in the packed auditorium of size. I know that hearts grow strong and that zeal mounts up when all the like-minded of a section unite for worship and service.

I have seen many a town, yes and whole states, outlaw the liquor traffic when the denominational fences went down for a month while the key men of the Lord's army joined hands for the fight. The little, divided band of believers is making small headway in winning souls in our community. I am asking whether I would not be a stronger fighter in the ranks were we to sit together in one church under one pastor for this work of witness-bearing.

I am the man who loves good music. Back East we had a pipe-organ and a large choir of young people. Our four churches could furnish a goodly array of singers, and the organ could be bought with money now spent in keeping up four rival weaklings. I believe the non-churchgoers all about us would be the more easily drawn out by better music. I ask myself whether we are not losing out as a neighborhood force, through the present arrangement.

I am the man who appreciates the rare combination of generalship, consecration, and sermonizing ability in a pastor. I know that money can not put these into a man's makeup. Yet I know that when the salary is sufficient, the man of such class is usually found. As one restless at seeing constructive programs set aside to make way for petty money-raising schemes, I crave the day of one big man and one big church for our section.

I am the man who would see our church throw her influence beyond the front gate of the neighborhood, out to the foreign colonies of city

and state, out to remote hamlets of foreign lands. It sometimes seems that in church affairs, as in family life, when poverty comes in through the door, love goes out by the window. When four weak bodies struggle side by side for four pastors' salaries, love for the needy abroad is exprest by but meager gifts. Give us more time and money for the conquest of the Cross and we will come into more knowledge, interest, and then more love for the masses yet to be reached.

The moving-picture shows are so easy of access on Sundays, and the country beyond the town so full of picnic nooks, and the weather so inviting for months at a time that the unchurched pass by these little competing efforts of the various denominations. In view of all this, as the man who sits in the pew and pays the bills, I pray that the day of church union be hastened, until the fences fall and good men be permitted to sit in one army for the Kingdom's glory.

The Churches in Some Oregon Towns

	Population	The Various Denominations at Work									
Bandon	1,803	R	M*	P	B	C	E		Mo		
Bay City	281									F	
Beaverton	386	R	M*					A		Cg	
Brownsville	919	R	M	P	B*	C					
Central Point	761		M	P*	B*	C				S	
Clatskanie	747		M*	P*	B*						
Coquille	1,398		M2*	P*		C	E	A			U
Dayton	453		M*		B	C				S	Ev
Elgin	1,120	R	M2	P*	B	C	E				
Gervais	276	R	M	P*				A		Cg	
Jacksonville	785	R	M*	P*							
Myrtle Creek	429		M2	P*	B	C					
Myrtle Point	836		M2*	P*		C			Mo		UB
Nyassa	449		M	P*			E				
Oakland	467		M*	P*	B		E				
Prineville	1,042		M	P*	B	C					
Redmond	800	R	M*	P*	B*			A*			
Stayton	703	R	M*		B	C					
Turner	191		M*	P*		C					
Wallowa	793		M	P*		C					
Woodburn	1,616	R	M	P*		C	E	A		G	MF
Yoncalla	233		M*	P*							

*Indicates supported in whole or part by Home Mission Boards.

R—Roman Catholic; M—Methodist; P—Presbyterian; B—Baptist; C—Christian; E—Episcopal; Mo—Mormon; UB—United Brethren; A—Adventist; S—Christian Science; U—Universalist; Ev—Evangelical; Cg—Congregational; M2—Methodist, North and South; MF—Methodist (Free); F—Federated Church; G—Saints of God.

Evangelism Through United Effort

Superintendent George E. Paddock writes: "Freewater Church is testing out a new movement. They have entered into a *federation with other denominations,* and the result is a splendid work for the Kingdom in Freewater. I spent a part of last Sunday with them, and it was an inspiration to face the audience and to feel the harmony of thought and life which animates those people who only a

short time ago were competing with one another. The millennium is not here, and Freewater is not ushering it in, and there are many things to criticize in the plan and results of the federation, but Freewater has but about five hundred people, and the Baptists and Methodists and Presbyterians and Congregationalists were all in there, and some other organizations without names that I recall, and three of those churches were supported by Home Missionary money, and the others did not even support themselves, but just had preaching once in a while as they could. Now there is one federated church, and the Home missionary societies are not asked to support it, and they are showing a life that commends Christ to the five hundred people far more perfectly than the four or five organizations did."

THE CALL OF CHRIST TO ME

From the far frontier on the border line,
Where scattered hamlets are beaded on steel;
From the roistering life in the camp or the mine,
Where the lush of prairie grass follows the wheel;
By the orchard rills of mountain dyke.
Where the cattle trail o'er measureless range;
Where fitful, tropic warfares strike
And the isles are rife with the fever of change;
Where the missioner labors in parish wide,
And the chapel car rolls to ministries new;
From the lonely cabins of mountain side,
From plantation singers of dusky hue;
Where immigrant throngs are streaming forth
From Israel's tribes, with a veil on the heart;
From Indian wigwam, or frozen north—
I hear the call which wakes with a start,
The call of the Christ to me.

And what dost thou answer Him, O my soul?
Is it nothing to thee as the ages roll,
That the Lord of Life should suffer in vain?
That he who was Prince in the Realm of Pain
Should seek for the sin-stricken children of men,
That by way of the cross He might bring them again
To the fold of His care—His infinite care,
That thou shouldst turn from this, His prayer,
And deaden thine ear to His wondrous plea,
The call of the Christ to me.

WHAT LACK I YET?

The spirit of unwillingness to give to missions is prompted by
Lack of Knowledge
Lack of Sympathy
Lack of Love
Lack of Faith
Lack of Gratitude
All of these have their roots in selfishness

—*Missions*

The Liberation of the Slaves*

BY REV. JOHN HENRY JOWETT, D.D., NEW YORK

Pastor of the Fifth Avenue Presbyterian Church, New York

IN a little synagog of Nazareth, far away from imperial presences and imperial courts, and among simple villagers old and young who have met together for instruction and worship, the Lord of life and glory, Himself clothed in peasant attire, sent forth His first decree of emancipation proclaiming "deliverance to the captive," and announcing Himself as the fulfiller and fulfillment of His own decree. Of whom was He thinking when He announced this deliverance? What kind of slaves had He in mind? Let us exercise our imagination and bring such captives together—bring them from mansion and from tenement, bring them from the realms of music and of art, bring them from abodes of discord and ugliness. Gather the slaves together and marshal them in ranks, and let us note who would be found in the awful procession.

The Bondage

First of all, there would be the vast throng of men and women who are in slavery to any form of sin; and if these were to wear an appropriate label, it would be just the Scriptural phrase, "The bond-slaves of sin." And if hidden things could be made visible and shown to the spectator standing by the way, we should see that every soul had its slave-driver—a sleepless, unyielding tyrant—in the shape of some distinctive and regnant sin. All these would go along, whipped and driven by their individual sins.

Then, in the second place, there would be the company of those wearing the Scriptural label, "In bondage to the law." They are in the grip of a violated law, and they can not escape from the nemesis of their revolt. They can not recover the freedom of innocence, nor can they gain the restful fields of holiness. They are haunted by their yesterdays, and they can not appease the fierce hounds that follow them. One of them wrote to me this week—one of Hawthorne's Hester Prynnes, yearning to get rid of her scarlet letter. Well, all these would be in the procession—men and women harassed by the things of yesterday, driven like leaves in the autumn gale.

Then there would be a big company of those who are the slaves of opinion—men and women who are afraid to be themselves, because of the oppressive judgment of their fellow-men. These slaves are always watching the vane of opinion, and trimming and talking according to its whims. Opinion is their tyranny, and they move in its servitude every day. They never act on their own initiative. They always consult the slave-driver of opinion, and act according to the crack of his whip. They crept about in the time of our Lord. They bore labels of this kind: "For fear of the Jews," " For fear of the multitude," "For fear of men." All these would be in the procession, every one of them driven by the tyrannical blast of public opinion.

Then there would come a vast multitude of men and women who are in the bondage of the world. They have got into what they call "the stream," and they can not get out of it. And what is the stream? It is the mighty suction of organized worldliness. It is the terrific force of socialized habit, which

* From *The Christian World.*

holds the individual life in the tyranny of its fashion, and almost destroys the very desire for the glorious liberty of the children of God. All these slaves of worldliness, the victims of garish sensationalism, the captives of the external, confined to the mere shells and cases and frames of things—all these would saunter along, many of them unconscious of their servitude, but all of them carrying a flag bearing the Scriptural words, "In bondage to the world." So these would go along their way.

Then would come a very mournful and distressing company of men and women whose home is in Doubting Castle, and who are under the tyranny of Giant Despair. They are the moral failures of the world—poor souls who are something like the abandoned hull of the *Volturno:* their furnaces are out, their compass is lost, their helm is broken. Life has lost its flavor and savor: the past brings no comfort, the present has no inspiration, the future offers no hope. These are the slaves of despair. And this heavy-footed company would pass along their sunless way. I will mention another contingent in the strange procession—that company of men and women described by Scripture as those "who, through fear of death, are all their lifetime subject unto bondage." Death continually throws its shadow over these people, and chills them like a skeleton at the feast. They are never free to live, because they are so afraid to die. The pall of the future is over the present, and they creep along in unrelieved shade. When this form of tyranny is thrown round the soul, the captivity is so oppressive as to be intolerable.

If you wish to realize its opposite, just turn your eyes away from this somber, dingy company, and look at one of the Lord's free men, and hear him sing, "O death, where is thy sting! O grave where is thy victory?" Or turn your eyes and gaze upon a whole host of free men singing, in every clime—

> Give me the wings and faith to rise
> Within the veil, and see
> The saints above, how pure their joys,
> How bright their glories be.

And then, with your eyes filled with the brightness of this glory, turn back again to the children of pall and shadow, "who, through fear of death, are all their lifetime subject unto bondage." All these would tremble along in this enslaved procession.

But before I leave this imaginary procession, let me say that there are other ways of describing the forms of captivity besides those I have already given; and it may be that by glancing for a moment at those other forms, more of us may find ourselves in the procession—if, indeed, we are still left out. Now, we can hold an eagle captive by confining it within a cage; and we can hold an eagle captive, as is done at the London Zoo, by removing the cage and tethering the bird by its limb. The removal of the cage gives a suggestion of freedom; but the servitude is just as galling and severe. Yes, you can fetter an eagle by the limb, and you can fetter the soul by a single power. A musician can be wealthily endowed; the wings of his imagination may be apparently free and untrammelled, and yet he may be fettered by a passion—say the passion of lust, or the tyrannous passion for drink. Well, people of this type would be in the procession—the folk who are richly endowed, but tethered by a limb.

Let me give you another example, and let it be found in a descriptive phrase I heard the other day: "She is faithfulness itself, but she is so melancholy." If you wish to imprison an eagle, there is no need to build a cage, or even to tether its limbs. All you need to do is to cut its wings. And in human life a soul can be held in bitterest servitude by just cutting the wings of imagination and

hope. Yes, just cut those wings, and the eagle becomes a groundling; and even faithful men and women are gripped by the tyranny of melancholy.

The Liberation

And after looking upon the procession so long, let us now turn into the little synagog at Nazareth, and hear One who can always say what He means; and can always do what He says, proclaiming the good news that He came to give "deliverance to the captives and the opening of the prison to them that are bound." Let the Gospel ring out along the avenue to all the children of twilight and night. But how does the Lord Jesus give deliverance to the captives? Have we any light upon it, either in His own word, or in human experience? Yes, there is light given us both in the word and in the testimony of history. The first step in the Lord's deliverance is the revelation of our bondage. You know it is possible for a slave to be waving the flag of freedom, while all the time he may be enthralled in the deepest servitude. His conception of freedom may be so pathetically small and narrow that he does not realize the tyranny that holds him in oppression. In Christ's own day there were slaves who, when the Master spoke of freedom, flung the reply in His face, "We were never in bondage to any man," They waved their little flag of liberty, while all the time their souls were sunk in grimmest bondage. So do I say that the first work of the Lord Jesus Christ in effecting His deliverance is to reveal to us our servitude. "I saw the Lord, and I said, woe is me, for I am undone."

And then, in the second place, the Lord Jesus delivers the enslaved by incorporating them into His own sonship. The deliverance effected by the Lord Jesus is not like that effected by the angel, when Peter was brought out of prison in Jerusalem. The angel led him out of captivity, and then left him in the street. The Lord's deliverance is not a transient release. The Lord's emancipation is by incorporation. He lifts the slave into His own sonship, binds him to Himself in the same bundle of life, like a branch in the vine, like a babe at its mothers breast.

There is the Gospel of Christian deliverance: the Divine Emancipator incorporates the slave. It is salvation by communion: "I in you," "Ye in Me," "If the Son, therefore, shall make you free, ye shall be free indeed."

When the slave-life becomes united with the Christ-life in this amazing incorporation, what happens? The glorious life of the Emancipator flows into the life of the slave, and breaks up his tyrannies, as the Gulf Stream dissolves the icebergs that drift into its warmer floods. The grace of the Emancipator flows to the binding power of guilt, and makes the slaves exultant in the joy of spiritual freedom. The might of the Emancipator flows to the enslaved and fettered will and energises it, giving it the liberty of recovered strength. The love of the Emancipator flows to affections that have been smitten by blight or enslaved by disease, and frees them, as by resurrection, into the liberty of holy sonship. The fearlessness of the Emancipator flows into the fearfulness of the slave, whether the fear be the fear of man or the fear of death, and changes it into boldness, and so converts a life of trembling timidities into one of contagious heroism. The light of the Emancipator shines into the darkness of the slave's melancholies and despairs, and changes the midnight into the sunrise of golden expectation.

I proclaim this Gospel: that the Divine Emancipator frees the slave by incorporating him into His own life, filling his emptiness with Divine fulness, as the fulness of the advancing ocean tide fills every bay, nook, and cranny along the empty shore.

Snake and Tree Worship in India*

LITTLE is known of the early history of South India, and still less of the origin of the religion of its people. The Hindus of this region are to-day worshipers of Vishnu or of Siva; but the origin of these two forms of religion can only be conjectured. Behind them is the still more primitive worship of serpents and trees, which still frequently crops up in connection with Vaishnavism, and in some places supersedes Hinduism. The golden image of the seven-headed Naga (serpent) is still to be seen in two of the most famous Hindu temples of South India. At Congeeveram, near Madras, it is the principal image, while in the great temple at Madura it stands between the two chief Hindu gods.

Serpent worship is one of the most primitive religions in the world, and at the same time one of the most degrading. In early times it was invariably connected with human sacrifice, and beautiful young girls were always devoted to the service of its temples.

The extraordinary veneration for snakes on the part of certain savage races is probably connected with the strange habit the snake has of changing its skin. These races supposed that the snake took on a new lease of life every time it did so. This, together with the long life of many snakes, their deadly bite, and their way of turning up quite unexpectedly in dwelling-houses, seems to have greatly imprest the simple races who knew much about nature, but little of nature's God.

Intimately connected with serpent worship is the worship of trees. . . . In the East the welcome shade and the many uses to which trees were put early led some races to adopt them as their totems, and later, under certain circumstances, to regard them as objects of worship.

Of the sacred trees of India, one of the most common is the Pipal, a fine tree, very like a poplar, which, with its constantly rustling leaves, naturally imprest the simple folk, who were ever ready to see spirits and personal life in natural objects which were strange or attractive.

Pipal trees are botanically male and female, and are frequently planted in pairs and solemnly married with appropriate rites. The religion of a Hindu woman consists almost exclusively of circumnambulating the tulsi, or holy basil, plant, and making prayers and offerings to it, as a form of Sita, the faithful wife of Rama, and the type of perfect womanhood to every Indian girl.

But, thank God, there is to-day another religion in South India, with something like a million worshipers. In contrast to the degrading temples and worship of Siva and Vishnu is the simple worship in a Christian church. Even more satisfying and encouraging are the little Christian villages that cluster round these houses of God. . . .

In every house lives a Christian family; the Bible is regularly read; family prayers are carefully observed; and day by day the happy little Christian children pass down the street to school or church.

Truly it is a strange and wonderful land, worthy of careful study, and calling above all for lives willingly dedicated to the service of its people.

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* From *The Mission Field*, England.

A Strange Jungle Tribe in India*

THE KONDS—THEIR ORIGIN, CUSTOMS, AND BELIEFS

BY REV. PAUL SCHULZE, SALUR, SOUTH INDIA
Missionary of Schleswig-Holstein Evangelical Lutheran Mission

THE name Kond is derived from *konda,* the Telugu word for hill. The Konds are a numerous tribe, and in the Vizagapatam District and the Jeypoor State alone number more than three hundred thousand. They are said to be of Dravidian origin, like most of the South Indians, and they speak a language of their own which has dialectical differences in various districts. One branch of the tribe is already provided with the Gospel of St. Mark.

The Konds are described as "bold and fitfully laborious mountain peasantry, of simple but not undignified manners, upright in their character, sincere in their superstitions, proud of their position as land-holders, and tenacious of their rights." They are nomadic, constantly moving from one section of the hills to another. They burn down a small portion of forest, till the soil and sow it, and remain there until the harvest is reaped. Then they move on somewhere else. Being surrounded by wild beasts, they have developed into a race of huntsmen, and eke out their living by means of the chase. The men are generally armed with a *tangi,* or small ax, and with bows and arrows, which are used for hunting game.

Neither men nor women wear anything, as a rule, save a small strip of cloth round the loins and a profusion of bead necklaces.

The Konds are lazy, and do not apply themselves either to cultivation or to hunting more than is necessary for supplying their barest needs. Accordingly, if they are unsuccessful in obtaining the full harvest expected, they have recourse at once to the Telugu money-lender, who supplies them with money at exorbitant interest and keeps them continually in his grip. They are addicted, moreover, to strong drink, and in March, when the *mahua* flower falls, they distil a liquor from which many remain hopelessly intoxicated for days.

Each village has its own *Naidu* or *Hauta,* who is responsible for its good behavior. The title to this office is hereditary. The Hauta and five others, including the village priest, the musician, and the astrologer, form a court, which exercises jurisdiction in matters affecting morality or caste regulations. In some cases, when the evidence is inconclusive, the person accused is expected to prove his inocence by submitting to ordeal. In other words, unless he can dip his hand into a pot of boiling oil without injury, his guilt is taken for granted.

The Kond believes in the existence of one good God and many evil spirits. The good God, whose name is Paramushela, is the creator of the universe. He loves his creation, but is apparently not strong enough to shield his people from the power of the evil spirits. The people are accustomed, therefore, to offer prayer to both parties.

It is interesting to find a variation of the Flood-story prevalent among the Konds. As the population of the earth increased sin increased also, and there came a time when Paramushela determined to destroy all people by a great flood. When the flood was over, however, Paramushela began to repent of his drastic action and wondered how he could undo it. He therefore despatched

* Reprinted from *The Statesman,* India.

a crow to scour the earth and see whether any one had escaped. The crow discovered some leaf plates such as are used by the people of India when eating their food. The clue was reported to Paramushela, who then sent a woodpecker to search for the people who had used the plates. At length a man and a woman were found hiding in the hollow of a tree, and by means of them God repopulated the earth.

The origin of languages is explained by a curious story. The first man and woman had five children, who were always quarrelling. To put an end to the quarrels God gave each of them a different language, with the result that they were not able to understand each other.

The Konds are very superstitious in regard to omens. For example, if a party is on its way to a village to ask for a girl in marriage, the sight of an empty waterpot will decide the travelers to abandon their errand and go somewhere else in quest of a bride. The appearance of a monkey, however, is a good omen. If a person goes out early in the morning and meets a childless man or woman who does not smoke tobacco, he expects ill-luck to befall him. Tuesdays and Thursdays are auspicious days for sowing, while huts must always be built on a Friday. To set out on a journey on Saturday or Monday is certain to lead to misfortune.

Infanticide was common among the Konds, and is still practised occasionally despite the vigilance of the British government. On the birth of a child the father visits the village astrologer and asks him to cast its horoscope. Should the poor child prove to be ill-starred and likely to bring misfortune upon its parents, a pit is dug and it is buried alive.

Among the sacrifices observed by the Konds is one which is offered on their new year's day to Durga (known in northern India as Kali), the bloodthirsty goddess of cholera and smallpox. On this occasion a buffalo is tied to a post, and at a given signal the people fall upon it with knives and spears. Formerly it was customary for each one to bring a rupee and thrust it down the animal's throat, tho he took good care to recover his money after the animal was dead. The blood is offered up to Durga, and the flesh is eaten by the worshipers.

Human sacrifice to the earth-god was prevalent not long ago. The victim was purchased or kidnapped. On the day appointed he was stupefied by intoxicants, and then, after the performance of certain ceremonies, was whirled round on a horizontal bar affixed to a vertical pole and hacked to pieces while still alive. His body was cut up into many sections, which were buried in different parts in order to fertilize the fields.

The Schleswig-Holstein Mission has been trying to evangelize the Konds as well as the other tribes who inhabit the field of their operations. The Konds are not very easy to influence, and their ignorance and superstition are stupendous. Nevertheless in one district alone some three hundred of them, including children, are now Christians. Barely half-a-dozen can read, but efforts are being made to get them to school. They have no written language, but a grammar has been prepared, and Gospels are being translated, making use of the Roman character. This will be one of the first lesson-books whereby the people will be taught to read their own hitherto unwritten mother-tongue.

The increase of population in India during the last ten years was only 7 per cent., but the increase in the number of Christians during the same period was 50 per cent. So, surely and steadily, spreads the Gospel of Jesus Christ in India.

The Multiple Life of a Foreign Missionary*

BY REV. J. M. MACPHAIL, M.B., C.M., SANTALIA, INDIA

WE hear a great deal about the urgency and importance and the attractions and possibilities of social work at home. Far be it from us missionaries to disparage the claims of such work; but we may safely assert that there is no place where social problems are more interesting or more insistent to-day than in China, India, and Africa, that there is no place where the Church has a greater opportunity for social service than in the mission field. Missionaries must put their hand to anything that needs to be done, they must do the work that is nearest, tho it is often dull, and not altogether to their taste. They have never any difficulty in finding opportunities for serving God and their fellow men.

Medical Work

For instance, I am a minister of the Gospel. I magnify my office, and regard all my other duties as subordinate to that of preaching the Gospel. Then as a medical missionary I am a doctor with a large practise. Our medical work would serve as a peg upon which to hang a discourse on self-support in missionary work. We used to pay our patients to induce them to come for treatment; now they pay us for the treatment, very willingly and in many cases very liberally, so that we have now reached the standard of self-support in the medical work. We find, too, that the people appreciate the benefits they receive all the more because they pay for them. I one day visited a village when out on tour, to find that the son of the headman was insane. They asked me to see him and to treat him. I told his friends that there were good hopes that he would recover, but that it was not a case in which medicines would do any good. They begged and begged me to give him medicine, and at last they took me aside and said that if I would give him medicine that would cure him they would pay me for it.

"Don't you think," I said, "that if I had medicine that would cure him, I would gladly give it to you for nothing."

"Yes," they replied, "we know you would, but then medicine given for nothing never does much good."

A Schoolmaster

I am a schoolmaster, with thirty to forty-nine small schools under my supervision. Our educational work among the Santals is exceedingly elementary, but we are making two blades of grass grow where much less than one was growing before. Nowhere is the educational fruit of missions more manifest than among the jungle tribes, where it is the creation, and still to a great extent the monopoly, of the missionary. Here again a great deal might be said about self-support. In the mission field we are working in the very opposite direction from our educational friends at home. We begin by making education free, and feeding or paying the children who came to school. Gradually we have been reducing these inducements, and it is our ambition and our hope to get the people to pay fees for their children's education. At home, fees used to be charged, but now education is free and in many cases children are fed. All that is to be said in favor of self-support in medical work applies to educational work as well.

* From *The Missionary Record*, "A Jack of All Trades."

A Magistrate

I am an honorary magistrate. For two reasons I was induced to undertake this duty, one geographical and the other linguistic. The nearest Government magistrate is over thirty miles away, and it was often a hardship to the people when they had to attend court as witnesses at a time when they could not afford to leave their fields. It was also considered desirable that there should be at least one magisterial court in the district where the Santals could give evidence and be examined in their own language. One thing that reconciles me to doing this very uncongenial work is that it gives me opportunities for acting as a peacemaker that I would not otherwise have. The missionary-magistrate's court is distinguished by the number of cases that are settled by compromise or friendly agreement.

A Road Contractor

As a contractor under the local government I am responsible for the upkeep and repair of fifty miles of public roads. Why should a missionary undertake work like that? For one thing, to keep him out of the way of temptation. It was one of David Livingston's principles to respect the manhood of the meanest savages, and one of the temptations to which we are exposed in working among the miserably poor people of India is that of aggravating and perpetuating their poverty by indiscriminate charity. Under the missionary-contractor the work is done and the workers are paid, and that is not always the case. One of the characters in one of Charles Reade's novels utters a prayer that some old Roman would rise from the dead and paganize our Christian roads. But in Chakai the Christian roads are the best roads, the pagan the worst.

Tree-Planter

Tree-planting is a sort of recreation, but it, too, provides work for a number of people, and improves the amenities of the country and its economic resources. One remembers the old laird of Dumbiedykes' advice to his son, "Aye be stickin' in a tree, John; it'll be growin' while you are sleepin'." Out our way everybody is keen to cut down trees, and very few people take the trouble to plant them. All over the world a great deal of harm has been done through deforestation, and it is a good work to repair the loss to some extent. We have planted about 5,000 trees entirely at the expense of the Government, and in days to come, when our church and school and hospital may have returned to dust, weary wayfarers along the roads will bless the unknown man who planted the trees that shelter them from the Indian sun.

Builder

Most district missionaries have to undertake building operations, and in Santalia when we decide to build a church or hospital we have to begin by making our own bricks, burning our lime, and felling our timber. With absolutely no knowledge of the subject I have had to build a church, a hospital, a school, and various dwelling-houses, to dig four wells and construct a reservoir.

Meteorologist

Recording and reporting the rainfall is another small duty undertaken at the request of the Government. The rainfall is a matter of very great importance in India, where the agricultural operations depend largely upon the amount of rain that falls between the middle of June and the end of September. The Government has stations throughout the country for the observation of the rainfall, and our mission station is one of them. It is my duty to measure the rainfall in a prescribed way, and to make weekly, monthly, and annual reports on the subject.

Money-Lender

I am a money-lender. Indebtedness is one of the many evils under which the people of India , and also of other East-

ern lands, groan. This is the result partly of their poverty, and partly of their ignorance. When face to face with famine as the result of a failure of the rains, they will borrow money or grain at any rate of interest the money-lenders like to demand. There is a form of slavery, as the result of indebtedness, that is quite common to-day in our part of India. A man in desperate need of money and too poor to furnish security, goes to a money-lender and borrows, say, ten shillings or less. The money-lender makes him put his mark, for he can not write, to a bond, which he is unable to read, by which he binds himself to work for the money-lender without wages, in payment of the interest alone. The money-lender takes good care that the borrower never gets the opportunity of earning money to pay off the debt. He is a slave for life, and his son often inherits the servitude, continuing to work as the serf of the son of the man who lent his father ten shillings, perhaps twenty years before. No humane government can contemplate the condition of things like this with equanimity, and the government of India lately introduced a scheme of what is called Cooperative Credit Societies, with the object of providing a remedy.

So the government made me an offer. If I would organize a local agricultural bank on these lines, they would lend me money at 6¼ per cent. I was to lend it out at 12½ per cent., and on recovering the loans would be able to refund the government loan and to have a small balance which would, in course of time, accumulate and enable me to carry on the scheme independently. I believed the scheme was a sound one, and that with proper safeguards the investment would be a good one, so I declined with thanks the government's offer. I said I would undertake to find the money myself, and would lend it out at 6¼ per cent., thus giving the people, through the abolition of the middleman, the advantage of the much lower rate of interest.

Our bank has been working successfully for several years, with the result that on a small scale we are making the wilderness to rejoice and blossom as the rose. The greatest economic need of India is irrigation, and for that cooperation and cheap capital are required, both of which are provided by this scheme. Apart from the direct boon of providing capital, it affords a most useful lesson in the advantages and possibilities of corporate effort.

Literary Work

Every missionary has more or less literary work to do. There is a limit to the number of languages into which the Bible can be translated, but it would seem that there is no end to the work of revision. Bible translation and revision are the work of experts, but as a rule the cooperation of all who have suggestions to offer is welcomed. Then there is the work of creating a Christian literature, either in the way of translation or of original composition. I remember that when, in my student days, Henry Drummond came back from a visit to the missions in the Pacific, he told us of two worthy men, Christian missionaries, who had fought with their fists over the right word to use for "God" in a translation they were making together of the Bible into the language spoken in the island which was the scene of their labors. The moral of the story was to warn us of the spiritual dangers of life in a heathen country. For my own part, I have always felt a good deal of sympathy for these two men. After all, the name of God is better worth fighting for than ninety-nine out of a hundred things that men do fight for. I know of nothing that causes so much high feeling among missionaries as questions in connection with Bible translation, and it is not unnatural when we bear in mind the immense importance of these matters, the great influence they will have over

the minds of men for generations to come.

Another form of literary work is writing home, with the object of maintaining or increasing the knowledge of missions. If you succeed in making the people, the children in the school, the women in the zenana, really live before readers, you are an artist.

Colporteur

Every missionary ought to be an agent of the Bible Society, using every opportunity for circulating the Word of God. Here again the principle is to sell, not to give away for nothing, a plan which is sure to bring the Bible into contempt. In connection with the Centenary of the Bible Society in India, in 1911, I had the very interesting experience of reading the annual reports of the Calcutta Bible Society for a hundred years. One fact that emerged was that for the first fifty years of its life the Bible Society did not seem to contemplate the possibility of selling the Scriptures. It seemed to think that a man conferred a favor upon it by receiving a Bible as a free gift. It realized by degrees that people were willing to pay for the Scriptures, and selling is now the rule, free distribution the exception. When I began work twenty four years ago, it was such a rare thing to meet among my patients a man who could read, that I used to give him a Gospel as a gift, and I sometimes found it torn up and thrown away just outside the dispensary. I do not think that ever occurs when the Scriptures are sold. In India people do not throw away things they have paid for, not even a farthing Gospel.

Seller of Soap and Tea

Most missionaries have done some trading in their own way; it may be to introduce new and desirable articles of commerce; it may be to raise money for missionary purposes. We should avoid trading that enters into unfair competition with traders who have their living to earn, but in some circumstances trading is justifiable. For example, we have established a trade in soap at Chakai. We have been selling tons of soap in halfpenny cakes, and you have no idea what a luxury soap is to those who have never used it before. We carry on the trade on strictly business principles as part of the medical mission. We buy wholesale, the bar of soap costing us 3½d. We cut it up into eight pieces at a halfpenny each, and the profit goes to the hospital. I think our people have now reached the happy stage of not being able to do without soap, and I hope that we shall soon be able to retire from the trade, which others will take up.

We also do a small business in tea, an article which is very little used among the people in India, and which was not to be had in the bazaar at Chakai. The cup that cheers without inebriating serves a very useful moral and social purpose. We found it very desirable to have some alternative to pig, roasted whole and devoured entire, for a social meeting in church, and have found the solution in tea, with white bread, which the Santals regard as a great delicacy.

These are my more or less regular occupations. I have officiated as postmaster; I have served my turn as a member of the District Board or County Council (I prefer to be a contractor under the Board, which I could not be if I were still a member) ; and if I were to add my domestic duties the list would be endless. All these various duties are subordinate to, or are rather auxiliaries to, the supreme duty and privilege of making Christ known to the people as their Savior and Friend. They create the opportunity for evangelistic work; they gain for us the confidence and goodwill of the people; they materialize Christianity in a form they can appreciate. There is not a single agency I have mentioned that I have not found useful in this way.

DEPARTMENT OF BEST METHODS

BY BELLE M. BRAIN, 38 UNION AVENUE, SCHENECTADY, N. Y.

TOURIST OPPORTUNITIES FOR MISSIONS

AT the suggestion of Miss Helen B. Calder, the Home Secretary of the Woman's Board of Missions of the Congregational Church, we take up this month the very important topic of what tourists can do for missions.

This is a form of service about which very little has been written. Yet the opportunities for it are boundless. Not a little such work has already been done, but vastly more could be done if only Christian tourists who have the cause of missions at heart could be made to realize its possibilities.

We shall appreaciate it very much if those who have done such work, or have seen others do it, will send us accounts of it.

OPPORTUNITIES OF THE SOUTHERN TOURIST

BY THEODORA CROSBY BLISS,
WASHINGTON, D. C.
Southeastern Secretary, Philadelphia Branch of the Woman's Board of Missions, Congregational Church

"Men hang up their consciences off Cape Horn";
"God does not exist west of America."

Startling statements are they not? especially the latter. But they have come to mind frequently as I have traversed the highways and byways in the South where every prospect pleases and travelers abound.

Suppose we are going on a vacation. Anticipating the restful days before us, we pack our trunks with a careful leaving out of all unnecessary impediments. All missionary literature is relegated to the shelves to await our return from our vacation. (Here I stopt to find out what "vacation" really means. The first definition given in the Standard Dictionary is, "Vacation: an intermission of procedure." I looked no further. For my purpose this is very satisfactory!)

That you and I—and some other tourists—are really interested in missions is vitally true. There is no mistake about it. We, in common with thousands of other Christians the land over, work and give and pray for missions; we rejoice with a real joy in every success; we try to help a wee bit more in every time of stress; we pray earnestly in times of tribulation or sorrow. All this is true, absolutely and sincerely.

But now we are going on a vacation; and "a vacation is an intermission of procedure." So, as a matter of course, we propose to intermit all missionary work without thinking much about it. We are not using our consciences!

During the winter season when church life everywhere is most vitally alive, the South, especially Florida, is crowded. Tourists are everywhere; and within reach of most of them are churches. Some are strong and well equipped; others small, struggling, weak in numbers, weaker financially, and weakest by far in all that makes for inspiration.

Right here is one of the biggest and best opportunities given to Christian man or woman. To go; to see; and then to give—themselves! The people in these churches are in earnest, even as we. But

where are their tools? Listen to the leader of the little missionary society in a tourist town where possibly you have been. She is the only one who knows anything about missions. Some one in the North sent her her missionary magazine for a few months and then—well, it stopt coming and she had nothing; no literature, no helps to inspiration.

"Every winter on Sunday mornings," she says, "our church is packed with tourists, and I often think there must be many among them who could help us if they would! But that is all we see of them. Think of all they know! and all their privileges——"

The listener, with a guilty feeling, thinks of all the unused books and papers and other missionary literature stacked on those shelves awaiting the end of the "intermission of procedure." It is not comfortable, somehow!

This is only by way of illustration. You who are going far afield in search of re-creation (doesn't that tiny hyphen throw a bit of light?), pause a moment. Then get together your surplus missionary and other helpful "fuel" and if your trunk will not hold it, send it ahead by parcel post, to be a reminder on your arrival.

As soon as possible after your arrival, unfurl your flag; intimate to anybody you can find connected with the local church—your own, if there is one—that at home you are a worker, and if you can help in any way—(If you can! Just mention it, that's all!)

Go to the little prayer-meeting—it is almost certain to be little! It will only take an hour.

Go to the meeting of the Missionary Society, if there is one; if not, set your wits to work and leave one behind you for them to remember you by.

Incidentally you might seek out other like-minded tourists to share these opportunities with you.

By way of caution. The South is full of would-be lecturers, anxious to speak, and usually with an ax to grind. The little churches have suffered, some of them. Don't talk—first. Just *do*—give yourself and be sure if you can talk they will find it out, and this opportunity too will be yours.

Second. Any hint of patronage is deadly. "Up home" these people may have outranked you, and they know it. It is not safe to judge by appearances. Not patronage, but help, offered from heart to heart, whether the one heart beat under satin and the other under calico, will meet with instant and sincere appreciation in the majority of cases. And what if it, seemingly, does not? Underneath is the heart hunger and everywhere the need.

It is missionary work—this putting into the hands of others the tools which you have used. God has, perchance, been putting into your hands an over-abundance of these tools—so you have thought. But He knew what you did not, that He was sending you to this, the biggest opportunity perhaps the average Christian—that means most of us—is likely to have.

Ever and always, for good or for ill, travelers carry their influence with them. One can not get away from that.

Don't "hang up your conscience" anywhere on the way! Remember, God exists wherever you go, and will meet you on your arrival. God, and His little ones!

TOURING THROUGH THE NORTHERN RESORTS

BY A MISSIONARY BISHOP*

I have been recently going, partly on business, partly on pleasure, through a large section of the summer resort region of New York, Massachusetts, Maine, and New Hampshire, whither our people spend weeks or months of recreation. It has really been a delightful experience to see the hotels and homes situated in

* Condensed from *The Spirit of Missions.*

the choicest spots in the land—along the sea coast, on the tops of the hills, on the flanks of the mountains and amid encircling meadows and orchards.

Everywhere was natural beauty; everywhere also was an attractive humanity. No one could move about amid such scenery and the people so heartily enjoying it without sharing the delight and being in sympathy with it.

The continuous stream of automobiles along perfect roads, the canoes, yachts, and motor-boats on the streams and lakes invited to a constant interchange of happy greetings from their occupants. One could but thank God for it all. . . .

I could not but wonder how far those participating in these pleasures were really appreciative of them and how far they were in any worthy way rendering thanks to God for the good things He was giving them. Of course, I saw many of them attending Sunday services and I knew that some of them had been making large gifts for human need at home and abroad. And every now and then I heard something said with regard to the missionary work of the church.

But I could not help thinking as I saw the wealth about me in costly mansions and hotels, that after all, the thankfulness evinced in contributions to missionary work was not in proportion to the reasons for thanksgiving.

One room less in one-half of those country houses; one day less in those expensive hotels; one seat or one cylinder less in those motor-cars or boats—if the cost were given to missions—would have raised our $400,000 Emergency Fund twice over, if each of the vacation folk had made that offering.

THE FISHERMEN'S JUG

Carefully preserved in a glass case in the Sunday-school room of the Westminster Presbyterian Church, Elizabeth, New Jersey, there is a little clay jug which has had a remarkable history. Its story was told years ago in *Children's Work for Children* by Doctor John Gillespie.

"On the western slope of the Adirondacks," he says, "there is a charming enclosure called Edrington Park through which the Salmon River, a silvery mountain stream, flows down in many graceful curves. The park is what is known as a 'trout preserve' and is a delightful place for fishing.

THE FISHERMAN'S MONEY-JUG

"The owner of this mountain park is the superintendent of one of our large and wideawake Sabbath-schools. And he is a superintendent who believes that children should be trained to give to various mission objects through the boards of our Church and that they should give more to foreign missions than to any other one object because the field is larger and the need greater. So in addition to the regular collection made by the school to foreign missions, he gave to each teacher and scholar a little clay missionary jug. They were to be *thanksgiving jugs,* all the money dropt into them to be expressions of thanksgiving.

"Many of the jugs were beautifully decorated, most of them by the owners themselves. But the superintendent had his decorated by a well-known artist in accordance with the tastes and instincts of a fisherman. The design was a speckled trout jumping to catch a fisherman's fly.

"When the season for trout-fishing rolled around and a little company of invited guests—ministers, lawyers, and merchants—went for on outing to Edrington Park, the superintendent's jug was taken along. By common consent it was put in a conspicuous place so that the fishermen, returning from the day's sport, might be reminded of their blessings and make grateful acknowledgment by dropping something into it. At the end of the season it remained in the hands of the superintendent who kept dropping in pieces of silver as the days went by.

"When at length the jubilee for the jug-breaking was held, and the concave bottom of the fishermen's jug was gently tapped, how much do you suppose dropt out of it? *Fifty-eight dollars!* In addition to this, when, with the other decorated jugs, it was put up at auction, one of the fishermen kept bidding on it until he secured it for $10.25!"

Such a jug was too valuable to foreign missions to be kept merely as a piece of bric-à-brac. So when the new jugs were distributed to the school the fishermen's jug was repaired and it went forth once more with the anglers to remind them of their blessings. Then, when the teachers and scholars assembled again with their hundreds of little consecrated treasuries to present them to the Lord, it apeared among them. Imagine the surprize and delight when the fisherman who had bought it held it up and announced that the silver had changed to gold this year and it contained $100!

"When the decorated jugs were put up for sale, to the astonishment of all, the fishermen's jug was started at $25! The bids rose at once to $30, $40, $50, and it was finally knocked down at $100. The explanation is this—a number of gentlemen had resolved during the evening to buy it for $100 and present it to the school with the understanding that every year it is to be loaned to the fishermen on their annual visit to Edrington Park."

Such is the story of the "Fishermen's Jug" which in two years yielded $268.25 for foreign missions. Tho no longer in use it is still a treasured possession of the school. "The good old days when the jug was used are still referred to in the school," says the Rev. L. B. Crane, the present pastor, "and there are many who still remember the enthusiasm which it occasioned. Only the other day the man who painted it told me the story all over again."

The full amount that the fishermen's jug has yielded to missions is not known. Like the widow's mite, its influence can not be measured. "This Sabbath-school," says Mr. John Davidson, the superintendent, in a little book on the work of the school published some time before his death, "was the first to suggest and introduce the earthenware missionary jugs. The now celebrated 'Fishermen's Jug' which belongs to this school, has been copied in thousands of schools of our land and in lands beyond the sea. Many thousands of dollars have been collected in these little jugs for the cause of foreign missions."

All this because a little company of fishermen resolved to return thanks to God in a substantial form while away from home on a summer vacation.

A GIFT FROM BIRCH ISLAND

A year or so ago the American Board received a generous contribution from a little summer community at Birch Island, Lake Winnepesaukee, which goes to prove that there are tourists who so earnestly desire the coming of the Kingdom that even in the days given over to rest and pleasure they are not forgetful of

its needs. The following note which accompanied the offering and was printed in *The Missionary Herald,* gives a beautiful picture of Sabbath observance on the part of a little group of vacation folk who took their Christianity with them.

"We have a very interesting service at the lake," the writer says. "About an hour before sunset we gather in our boats in some sheltered nook under Birch or Jolly Island, and for an hour sing the songs of Zion. Some one offers a brief prayer and then the boats untie and depart singing, 'God Be With You.'

"We gather 125 persons on the average through the season. It was a great satisfaction to me when this group, by a sort of spontaneous combustion, last Sunday desired their summer life to stand for something tangible in the work of the church. We are of all sorts and conditions religiously, theologically, rather. But we are united in wanting to gather our summer outing into a definite task. This money came easily and gladly and I am sure it will be continued."

A TOURIST MISSION STUDY CLASS

Two years ago there was held in St. Petersburg, Florida, a mission study class attended by residents of sixteen states and members of eight denominations, which was a great joy to those participating in it and was productive of large results both locally and in far distant centers.

It was held under the auspices of the St. Petersburg Woman's Club and was conducted by Miss Clara W. Davidson, of Pleasantville, Pa., who last year served the Woman's Board of the Northwest (Presbyterian) as Field Secretary of Young People's Work and last summer conducted study classes at the summer schools at Lakes Geneva and Winona.

At our request Miss Davidson has given the following very suggestive account of the work, and we bespeak for it very careful attention. *What was done at this southern resort could be duplicated in whole or in part in many a northern resort during the coming summer.*

"St. Petersburg is a tourist city," says Miss Davidson, "situated on Tampa Bay and has a population of at least 25,000 in the winter. Many people make their homes here for eight or nine months of the year; many others for the winter months only. There are hotels and boarding-houses galore, but it is practically a city of homes owned by persons known in the local phrase as 'resident tourists,' who return year after year, and to some extent identify themselves with the town and its interests.

"This situation makes possible such an organization as our Woman's Club, which was organized three years ago largely through the efforts of Mrs. Benjamin A. Greene who had been president of the Woman's Club of Evanston, Ill., and whose husband was at that time a professor in the Divinity School of the University of Chicago.

"The club is federated and draws together not only many members of other federated clubs but many of the most interesting women who visit the town as tourists. It makes a point of contact for these women with the more nearly permanent residents; provides us with certain educational advantages, for almost always we have a number of tourists who are specialists along certain lines; and gives us an opportunity to work for the town through the local philanthropies and to foster, as best we may, interest in those things that minister to the higher life.

"It was Mrs. Greene's great desire that the club should meet actual needs. So, at a meeting early in January, she announced that classes would be formed for the study of such subjects as the members might elect. Oddly enough, no one asked for any but mission study, and the demand for that was so weak that we dismissed the idea.

"A day or two later a woman from

Minneapolis came to me—I had been one of the ushers appointed to receive requests at the club meeting—and said that four or five women of her acquaintance wished to join a class and wanted me to lead it. I demurred at first as they were much older women. But tho they were eager to study they were not willing to teach. I had had much experience with mission study in Smith College days and after, and I was much interested in missions. So I could not refuse.

"The announcement was read in the leading Protestant churches of the town and when the hour came we found at the appointed place—a centrally located boarding-house—25 women very much in earnest and eager to begin. As I had already taught *The New America,* and had taken *Immigrant Forces* at Silver Bay in the summer, and the women were glad to study immigration, we chose the latter book as our text-book, supplementing it with the former. Most of the members bought the text-book and contributed something to the cost of the reference library we sent for.

"The class met weekly in the afternoon for nine sessions. There were no formal social features, but at the outset the members were personally introduced to one another and a most cordial, friendly spirit prevailed and the basis of some lasting friendships was laid. We had occasional visitors and some accessions to membership; but as not all could remain for the entire nine weeks, our attendance averaged about 25.

"We used the regular classroom method. All members studied the text-book, and special topics and reports were assigned and prepared from the reference books and other available material at hand. We had charts and posters and literature from various agencies at work for the immigrant.

"Many of the members of the class were women of wide experience. They had come from east and west and north and south and had observed conditions in widely separated sections of the country. Our little class became a regular clearing-house for their experiences and opinions. I have never been in a class where the members worked so hard or so intelligently. The only difficulty was in limiting the length of the sessions. It was a perfect joy to act as their leader.

"The last session was given up to a discussion of the ways in which we could help. All the various organizations through which we could make some positive contribution toward solving the problems were thoroughly talked over, the possibilities of mission study and women's missionary societies being by no means forgotten.

"From the beginning we had opened and closed our sessions with prayer and, as the course neared its close, the increase in earnestness and in a sense of personal responsibility was very marked. We agreed to try, each of us, to do at least one thing that could be counted as positive help in the year to come.

"But we also wanted to do something, as a class, *at once.* So we gave our reference library to the small semi-public library and decided to give 'The Immigrant Gateway,' a demonstration put out by the Missionary Education Movement. As I had already managed this twice for Presbyterial and Synodical meetings in Pennsylvania, I was familiar with it and had many costumes. I sent north for these and we made many more.

"We engaged a large hall and decorated it with our own flag and the flags of all nations. About 75 people took part in the program. This consisted of the songs of the various immigrant nations rendered with the aid of a small orchestra; the demonstration proper; the reading of 'The Scum O' the Earth' by a very talented woman; the singing of 'America Befriend' by the audience; and the reading of Professor Rauschenbusch's 'Prayer for the Immigrant' by a pastor at the close. Large quantities of

free literature was distributed through the audience and carried home.

"We tried to make the whole affair as impressive as possible and charged only 10 or 15 cents admission so that no one could think it a money-making scheme. The expenses were rather heavy, but after they were paid we had $60 to send to the Cuban Mission at Ybor, Tampa's Cuban quarter. Incidentally, many people heard of that work for the first time.

"People were very enthusiastic about the affair and wanted it repeated the following year in the theater. But I did not return that winter and the rest were scattered.

"Many good results of our study class came to light later. One of these was the study of *Immigrant Forces* by a group of 60 young society women in a cotton-mill city of the Old South, during a whole year, with much more enthusiasm than their limited programs had ever elicited before."

A GARDEN PARTY AT A SUMMER RESORT

In April, 1915, in a letter addrest to local societies, Miss Julia C. Emery, Secretary of the Woman's Auxiliary of the Protestant Episcopal Church, suggested that, during the summer, missionary garden parties be held at the various summer resorts. Many were held, and, through the courtesy of Miss Kate Cheshire, President of the North Carolina Branch of the Woman's Auxiliary, we were enabled to give an account of a very successful one.

"We held the first garden party in our diocese at Laura Town, the beautiful summer home of Miss Ruth Hairston," says Miss Cheshire. "On July 1, 1915, from three to six o'clock, guests from Walnut Cove, Winston-Salem, and more distant points gathered on the spacious grounds.

"Laura Town is one of our old country estates, and every type of society was represented. There was the regular summer resort crowd, who came over in touring cars; there were the small tenant farmers and their families; there were children with their parents from the mission Sunday-schools; while grouped around under the trees were negro servants—former slaves and descendants of slaves of the mistress of the place.

"The missionary program began with the hymn, 'Jesus Shall Reign,' then Miss Hairston spoke a few words of welcome and Mrs. Blair, of Greensboro', gave an instructive address. The diocesan president then gave an illustrated talk with living motion pictures—little children from the Sunday-school at Walnut Cove. A choir of young girls marched out to the strains of 'Greenland's Icy Mountains,' and the president presented the special objects we are emphasizing this summer.

"The beautiful rolling grounds with stately magnolia trees in full bloom and the Laura Mountains in the distance made a most effective background.

"The remainder of the afternoon was given over to social enjoyment and tea was served at small tables on the lawn. It was all so easy and so delightful that we believe many similar gatherings could be held. Best of all, each guest seemed imprest by the missionary features of the occasion and we trust this may bear lasting fruit."

MISSIONARY GUIDE BOOKS

World travelers have exceptional opportunities for helping or hindering missions, not only at home where their reports are accepted without question, but on the field where they leave a trail of either good cheer or discouragement.

The trouble with many world travelers who come home and belittle missions, is that they did not take time to hunt up the missionary and investigate his work. In some instances this was due to the fact that they did not know just where to find him.

To remedy this, two missionary guide books, one for Latin-America, the other for the Orient, have been issued by an interdenominational committee representing all the foreign mission boards in North America. These little missionary "Baedekers" are packed with information and are very fully illustrated. They give much valuable general information in addition to the list of the principal centers of missionary work and the places in Anglo-American communities where religious services are conducted in English.

Every English-speaking traveler who visits mission lands should carry one of these guide books. They are free to tourists and may be obtained on Trans-Pacific steamers, at prominent points in mission lands, and in America by addressing "The Anglo-American Communities Committee, Room 809, 156 Fifth Avenue, New York, N. Y." To those not tourists the cost is 20 cents each.

CONVERTING A TOURIST-CRITIC

Not long after the close of the Spanish-American War, when Doctor W. C. Lambuth (now Bishop) was *en route* to China, he found among his fellow travelers the secretary of one of the great naval heroes of the conflict. This man had no use for missionaries and was loud in his condemnation of their work. By and by he changed his mind. What caused this was told in *Go Forward,* somewhat as follows:

Shortly after reaching Honolulu, while sitting on deck with Doctor Lambuth, this critic reopened his tirade, asserting that missions were a failure and the converts "rice Christians."

"Have you ever seen missionaries at work?" asked Doctor Lambuth.

"No," was the reply. "I have not. I have no use for such misguided men."

"My friend," said the doctor, "what would you call me if I condemned the great engine in the hold saying it could not carry us to Yokohama, and insisted that the engineer was so ignorant and unskilled as to be unable to manage the machinery. Yet I knew nothing about engines, and had never met the engineer?"

"I would call you a fool!" was the quick retort.

"Then what are you," asked the doctor, "with your sweeping assertions against missions, when you acknowledge you know nothing about them?"

"It does not seem fair," was the honest answer. "What book is that?"

" 'The Transformation of Hawaii.' "

"Oh, indeed! May I borrow it for half an hour?"

He took the book to his stateroom where he would not be observed and read for half an hour. Then he returned, saying he had promised to write for his county paper in Vermont and had found the book so interesting he would like to quote a few paragraphs.

"You may quote as much as you like," said Doctor Lambuth, "provided you give the proper credit."

He returned to his stateroom and afterward confest that he had copied two or three chapters bodily.

At Honolulu he was shown the missionary at work; the native preachers whose ancestors were heathen; and the great church built of solid coral blocks dug from the reef by native Christians. And he was told of the annual gift of $45,000 raised for the spread of the Gospel by these islanders who less than a century ago were idolators. On returning to the vessel he avowed himself a friend of missions.

"Never again," he said, "will I open my mouth against men and women who have worked so devotedly and so successfully. The cause of missions needs no advocate. It speaks for itself."

MISSIONS—SPIRITUAL AND MATERIAL

MANY good men and women who are engaged in laudable enterprises are criticized because of the things they leave undone, the words they leave unsaid, the influence they do not exert. Is this just?

For example: The Y. M. C. A. in Great Britain is just now receiving unusual praise and unusual criticism for its work for soldiers. The commendations come from those who formerly have thought the work too narrowly religious and unpractical, and who now see the social and physical benefits of the "huts" in concentration camps and at the front. The criticism comes from those who object to the "broad" position of the Y. M. C. A. workers, the inclusion of Jews and Catholics without an effort to convert them, and a general lack of an openly evangelical and evangelistic motive and aim in all the work and workers.

Missions and missionaries are subject to similar criticism. Many who hold strictly to preaching the Gospel object to the large expenditures on secular education and the employment of non-Christian teachers. Some believe that the medical mission work in China will lose its missionary aim and fruitage through the Rockefeller gifts, with the larger employment of non-missionary physicians and the emphasis on the technical rather than on the spiritual results. Industrial missions have been criticized on the ground that they strive so eagerly after material and financial success that the missionaries have no time or inclination for spiritual work.

There is undoubtedly great need for the educational, medical, and industrial betterment of mankind, and none can see the ignorance, suffering, and poverty, especially in Asia and Africa, without a desire and effort to better conditions. This is good. Is the good the enemy of the best? Should social service be condemned because it is not evangelism? Should schools be closed because there are not trained teachers available with missionary motive? Should hospitals refuse grants to make them efficient because such grants of money will secularize them? Should industrial enterprizes which improve living conditions be closed because they do not produce Christian converts? Should Y. M. C. A. work for soldiers be discredited because of the limits put upon religious propaganda?

Most Christians will reply, "No," emphatically to these questions. However much all may wish to have every agency and method inbreathed with the evangelistic spirit, and productive of spiritual results, men see too obviously the need of these agencies for physical and social betterment to permit them to discredit such agencies or their benefits.

While this is true, one caution should be noted, for it represents the cause of the dissension: Work *should not be misrepresented;* claims should not be made to win support that would not be given if the real facts were known; money should not be used for purposes for which it has not been given. This cuts both ways. It is not right to ask for contributions for evangelistic work from those who, if they knew the facts would only give to intellectual, social, or physical betterment. Claims should not be made for the spiritual character of Y. M. C. A. work and some missions that can not be substantiated. Much of the work for sol-

diers and some mission work in China, japan, and India is philanthropic, but not distinctly spiritual. It appeals to men's desire for temporal benefits, not for a spiritual life. A sense of need and failure is awakened, but no sense of sin against God; there is a desire for reform but not for repentance; Christianity is accepted as a possible improvement on old religions, but there is no real acceptance of Christ as Son of God and a personal Savior. Let us call things by their right names, and make only the claims that can be substantiated.

The good need not be the enemy of the best, for if the best is achieved the good will be possest. Surely when the Master comes to judge the deeds done in the body He will not discount any loving service for the benefit of suffering mankind, but will He not say to some who claim to be His disciples who have been absorbed with less abiding labors: *"These things ought ye to have done and not to have left the others undone."*

MISSIONS AND THE PASTOR

MANY pastors are flooded with literature to show them what they, as key men, should do for missions. They sometimes overlook the things that missions will do for them and their congregations. Many a church has found that new life in every branch of service and new power in preaching come with a revivified interest in missionary work and a larger acceptance of responsibility for it.

1. An interest in world-wide missions broadens the pastor's horizon and reduces the provincialism of his people.

2. A knowledge of other races, their customs, creeds, and needs increases intelligence, and deepens sympathy. It gives the culture of travel to stay-at-homes.

3. The advocacy of missions at home and abroad gives the preacher a larger message and an authority and courage based on the great commission of our Lord. The varied character of modern missionary work gives an opportunity to enlist the cooperation of all classes of people. A world-wide missionary program is inspiring on account of its greatness—its universality.

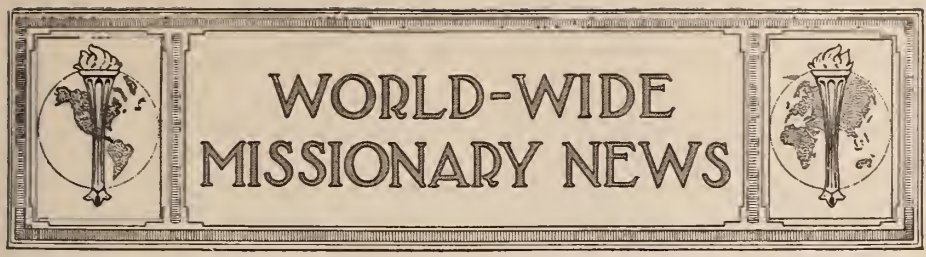
4. The achievements of Christian missions offer the conclusive answer to the honest skeptic. They furnish examples of modern miracles and of apostolic power. The life stories of missionaries are thrilling and elevating.

5. An interest in the progress of missions on the frontier strengthens faith and leads to more earnest and definite prayer. No one can see the obstacles in the way of the Gospel without realizing the need of human dependence on God and none can see these barriers fade away by divine interposition without increased confidence in the power of God to overcome the lesser difficulties at home.

6. When a pastor and his people really learn to give cheerfully to missionary work, their hearts are enlarged and their purses are opened so that they give more gladly to the needs seen at home. It is always the experiences of churches that there is that giveth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty—in local expenses and in personal matters.

7. Lastly, a whole-hearted cooperation in world-wide missionary work links a pastor and his people more closely to God and His loving purpose and program for the world. The result is seen in deeper sympathy with divine ideals and methods, stronger spiritual life and a renewed consecration of boys and girls and young people to the service of Christ, where even He may call them.

No pastor, when called to his last accounting will have cause to regret that he manifested too large an interest in the divine program for the world but many will lament their failure to lead their people in larger visions, greater faith, and more unselfish service.



AMERICA

Raymond Robins' Evangelistic Work

THE evangelistic campaigns conducted by Mr. Raymond Robins have been, for the students of many institutions, the great event of the present college year. During January and February twelve college campaigns were held; four of these were in the Southwest, three in Canada, and five in the Eastern field. In these 12 campaigns, there were 72 men's meetings, and all-university convocations, with a combined attendance of 46,645; nine special meetings for women students were held, with a total attendance of 3,362; in 10 of the institutions faculty conferences were conducted, with an average of 64 present at each meeting.

In the 12 campaigns there were no less than 3,600 men students and faculty members who made decisions for the Christian life. While it would be wrong to assume that all of these decisions represent primary confessions of faith in Christ and His program, there is no denying that a good many, perhaps a majority, do fall in this class.

Special mention is made of the results at Dartmouth College. Similar meetings were held in other colleges during March. Letters of appreciation speak of the effectiveness of Mr. Robins' appeal, leading as he does to the personal need of Christ through the social, economic, and political problems of the day.

Dr. Haggard Goes to Russia

THE Rev. Fred P. Haggard, D.D., formerly Home Secretary of the American Baptist Foreign Mission Society, has accepted the call of the International Committee of the Y. M. C. A. to go to Russia and take charge of the work there on behalf of the German, Austrian, and Hungarian prisoners of war. There were more than four millions of men and boys in the prisoner-of-war camps of the Allies and their opponents. Of all the countries where these prisoners of war are found, Russia affords possibly the most significant opportunity. In European and Siberian Russia, chiefly the latter, there are to-day concentrated in scores of prison camps over one million Teutonic soldiers, massed in companies from a few hundred to over ten thousand. They have all their time on their hands, and are serious and responsive to kindness and to truth. The International Committee of Young Men's Christian Associations has been granted the unique privilege of entering all of these camps and of organizing practical Christian work on their behalf. What lends even larger significance to this movement is the fact that the Russian government has given permission to work among the Teutonic prisoners, on condition that Germany and Austria would give similar permission to the International Committee to do a corresponding work among the Allied prisoners in these countries. This condition has been accepted. It would be difficult to exaggerate the importance of this enterprise on behalf of the prisoners of the countries on both sides of the war. It is believed that this unselfish service under American leadership will do more to promote right feeling and relationships after the war than anything else which is now being accomplished.

Religious Sight-seeing

THE Junior Clergy Missionary Association of the Diocese of New York, convinced that many members of choirs, brotherhoods, Sunday-schools, and missionary societies would be interested and informed by seeing how the Church works in a great diocese, have made arrangements to conduct parties on special tours of inspection and information. One of these is to the cathedral grounds in New York, with their important and interesting buildings, and includes also St. Luke's Hospital. A second is to the immigrant station at Ellis Island and the Seamen's Church Institute. Others cover the Tombs, police headquarters, the institutions on Blackwell's Island, and several of the charitable and philanthropic institutions connected with the City Mission. Guides are furnished on any afternoon when arrangements are made beforehand. It will certainly be the case that visiting church people from outside of New York city will be glad to avail themselves of this opportunity of seeing the important institutions which may be found in the metropolis.—*Spirit of Missions.*

A Ten-Year Program for Laymen

THE Laymen's Missionary Movement plans at Washington, D. C., April 26th-30th, to determine a ten-year program. The laymen are putting into the movement the same business sagacity that they use in their commercial enterprise. These men are not day-laborers at Christian work; they work by decades. This information should be an inspiration to thousands of churches that have never worked by program. A man or an organization that merely wants to keep afloat can meet defensively the demands of the day as they come. But a movement that moves—that does things—must plan aggressive progress. This spirit the Laymen's Movement is helping to put into our churches.

The meeting at Washington is the second National Missionary Congress. It will plan the future work of the movement, both denominational and interdenominational. Attendance is restricted in number, and will be by invitation only. The congress will be inspirational as well as deliberative—this is assured by the participation of the nation's most noted missionary leaders.

War Problems In Northern Canada

THE effects of the war are being felt in the farthest part of Northern Canada. Missionaries living at or near the Hudson Bay Company's trading posts find that higher rates are being charged for goods, provisions, and freight. This means that the missionaries must practise more self-denial and endure more privation. In an interesting letter, the Rev. R. Faries of York Factory, one of the oldest mission stations in the Dominion, says that the perplexing effects of the war are not easy to deal with, for the Indians are asking the missionaries many questions, especially desiring to know why nations are at war if they have been taught to worship the God of love. When it is explained that this warfare is due to sin and unfaithfulness to God, the Indians are still puzzled to know where the power of Christianity comes in, and so missionaries have to teach them again the simple secret of personal religion as the only power for holy living.

Labrador Missionaries on Parole

ACTING under instruction from the Dominion Government, Captain Jackson of the Labrador coast brought with him to St. John's, Newfoundland, on his first trip southward in the summer, all the male Germans connected with the Moravian Mission in Labrador. As a result of an interview which the captain thereupon had with the Minister of Justice at St. John's, and of the previous intervention of the Governor and of the mission agent in that city, the mission-

aries and storekeepers who had been brought down were all allowed to return to their posts, but they were accompanied by three or four policemen. These had instructions to stay at the stations until the last ship visited the coast in the autumn, when they were to return south. At first the intention was, it seems, that these German members of the missionary staff on the coast should be interned: however, that was altered, and they have now been allowed to resume their work on parole. They went north on board the *Harmony*.

LATIN AMERICA

Porto Ricans Know Their Bibles

IN Fajardo, Porto Rico, is a Porto Rican Congregational church founded by the late Dr. Edwards. The region is owned by sugar companies and the church members are chiefly native employees of the company. The church is thoroughly grounded in the Bible. Miss McLiver, who has supervision over it at present, said to a recent visitor: "If you desire it as a part of the Scripture lesson this evening, you may ask the congregation to repeat in concert the nineteenth, twenty-third, or ninety-first Psalm, the fifty-third of Isaiah or the fourteenth of John, the thirteenth of First Corinthians or the twelfth of Romans." "I regarded her in astonishment. I have spoken in churches in various parts of the world, but never had heard of a congregation that could be depended upon to do anything like that. They recited the twelfth of Romans in concert perfectly, from beginning to end. . . . . Miss McLiver has told me since that this church of Porto Ricans could repeat in concert the Books of the Bible and Divisions of the Bible, the Ten Commandments, the first, nineteenth, twenty-third, fifty-first and ninety-first Psalms, and the chapters above mentioned. Also the first twenty verses of the second chapter of Matthew for the Christmas lesson and twenty-two verses of the twentieth of John."—*Record of Christian Work.*

The Missionary Conference In Cuba

IMMEDIATELY following the close of the Congress on Christian work at Panama, a number of the delegates went to Cuba, to attend the conference on evangelical work which was held in Havana. The official count showed 120 registered delegates, both from the United States and from the Cuban field, and interest and enthusiasm were evidenced to a remarkable degree. The position and influence of the Catholic church in Cuba were discust thoroughly. Altho Rome is large numerically in Cuba, it exerts comparatively little influence on the political situation. Throughout the population there is a noticeable indifference to all religion, and this lack of any desire for religious things is one of the missionary's problems. The questions of comity and overlapping were taken up, and it is anticipated that very soon all unoccupied territory will be taken care of and duplications corrected. A "committee of conference for Cuba" was appointed to work with the large central committee provided for at the Panama congress. Sub-committees on education, survey and literature were also arranged for. The Porto Rico conference, which began March 16th, followed a somewhat similar program.

A Progressive Mexican Governor

IN returning to their work in Mexico, the Presbyterian missionaries remained for a time in Merida, Yucatan. From there Miss Blanche B. Bonine wrote in the winter:

"I don't believe there is a place in the Republic that needs a good normal school more than this does. This new governor is a very great reformer. One of his reforms is that there must be a seat in a school provided for every child in the state between the ages of five and fourteen. He told them in October that this

would go into effect February 1st. There is such a scurrying and hunting of teachers as was never seen. For in the meantime they have discovered that he means what he says, that warnings grow into realities. Each *haciendado* must supply his own school and the consequence is the poor men do not know where to turn.

"Another reform he has instituted is in connection with liquor drinking. After February 1st, the only thing that it will be possible to buy in Yucatan at a drinking place will be beer."

A Peruvian Family Baptized

SHORTLY after the passage of the act establishing religious liberty in Peru, the missionary at work in Huanuco wrote of some who had presented themselves for baptism:

"There was a happy cluster of three. The man, eighteen months before, had thought of stealing some books on witchcraft from the shelf of a woman he knew; in the act of doing so he saw that she had a *more wicked book still*—a book denounced by priests and all religious people. His eyes sparkled. He said to himself, 'I'll be as wicked as I can find out how to be . . . *I'll read that book.*' It was a Bible. Night after night he sat up reading this book straight through, and was converted. The second to be baptized was this man's mother. Her papers show how she would have none of it when he offered to read her the Protestant Book. So he used a little guile and never let her know what book he was reading from. At last the light began to dawn, and she said:

" 'Those are holy things you are reading.'

"The third was the Bible-stealer's wife. She knows the difference in him."

EUROPE—GREAT BRITAIN

The L. M. S. Crisis Averted

THE Directors of the London Missionary Society have been passing through a time of great anxiety. The finances of the Society have been in such a serious condition that it seemed necessary to announce some time ago that unless there was an increase of £20,000 in contributions, the work of the Society in Calcutta and Mirzapur, India, would have to be given up, and the activities in the South Seas greatly reduced. The danger of the abandonment of this long established work has proved to be a sufficient summons to the constituency of the Society to make the needed effort. By the first of March three-quarters of the sum required had been secured, and it was confidently expected that by the close of the fiscal year, May 1st, the remaining $5,000 would be contributed. Rev. Basil Matthews, editor of the London Missionary Society *Chronicle,* says of this response of the churches to the need of the Society:

"This is an event not simply in the history of the Society, but in the spiritual life of the churches of our land. It reveals an awakening of soul, a quickened passion for the coming of the Kingdom of God. It is, in a real sense, revival."

Bibles by the Hundred Thousand

WHILE books are becoming increasingly difficult and expensive to produce, the directors of the Bible Society have been looking carefully ahead in order that their supplies may not run short. At their meeting on January 17th the committee sanctioned orders for 500,000 copies of the penny English Testament; 300,000 copies of the twopenny English Testament; and 75,000 copies of the latter printed on India paper. At the present rate of distribution these should be sufficient to meet the demand for such Testaments at the Bible House through the greater part of this year. At the same meeting the committee also authorized the printing of 440,000 Gospels in French. They further sanctioned the printing of 120,000 Russian Gospels; 20,000 New Testaments; and 10,000 New Testaments with the

Psalter—all for Russian prisoners of war in central Europe. In addition to these, estimates were accepted for printing 24,000 copies of the Scriptures in various foreign languages, mainly for missionary purposes.

A Simultaneous Campaign

THE Y. M. C. A. are proposing to hold a campaign, or series of campaigns, the first of which will take place in the areas from Suffolk to Devonshire, "to enlist on the side of God and the right, under the standard of the Lord Jesus Christ," the men who during past months have come under the influence of the camp-workers. Large numbers of the men will most likely be drafted abroad during the spring, and it is hoped by this effort to bring the claims of Christ home to the great mass of them, many of whom, before the end of the war, will without a doubt pass into eternity. It is a supreme opportunity for influencing them—"the chance of a generation." The period decided on is from March 12th to 26th, and a campaign, generally of three days' duration, will be held in each Y. M. C. A. Hut.

THE CONTINENT

Thanks for Testaments Given

THE Empress of Russia has sent a letter to John Kilburn, Secretary of the Russian National Bible Society, expressing thanks on behalf of Grand Duke Alexis, the nine-year-old heir-apparent to the Russian throne, for a number of Testaments given by American Sunday-school children to the Russian soldiers. The letter was prompted by a recent instalment of 8,000 Testaments which will be sent to the army by the Empress' own supply train in the name of the young Grand Duke. Thirty-three thousand Testaments have already been distributed among Russian soldiers. The World's Sunday-school Association has collected from the Sunday-school children of America over $21,000, which has provided more than 400,000 Testaments among the soldiers of Europe.

With the Italian Soldiers

THE Waldensian Church in Italy has fully realized the new opportunities for Christian work due to the fact that no less than 3,000,000 soldiers, the pick and the flower of the country, are massed in a comparatively small territory in the proper mood to receive and assimilate the message of the Gospel. Steps were accordingly taken to reach as many as possible and sow broadcast the Word of God. The Italian government nominated three Waldensian pastors as chaplains to their co-religionists in the army with the same rank—captain—salary, privileges and duties as the chaplains of the Roman Church. They hold services regularly in the trenches, whenever possible, visit the wounded in the infirmaries and hospitals and comfort the dying. No other denomination has had this privilege. A committee of assistance and relief for Italian evangelical soldiers has been organized in Turin to keep in touch with all the Protestant soldiers, over 5,000 now. Every soldier is supplied with a New Testament, a comfort kit and possibly woolen clothing. Relief is also given to families of reservists. Reading-rooms and rest-rooms for soldiers have been opened by the Waldenses in Rome, Turin, Milan, Brescia, Verona, Venezia, Bori, under the direct supervision of the local Waldensian pastors. In some of these places notices of the opening of the rooms have been posted in the barracks by permission of the military authorities.

News of German Missionaries

THE first shipload of German missionaries expelled from India has arrived in Germany. The *Golconda* arrived January 13th at the mouth of the Thames with 600 prisoners. From there they were transported on a Dutch steamer, where the treatment was ex-

ceptionally good, to Vlissingen, where the inhabitants gave the fugitives a royal reception. They met here the representatives of their societies and were taken home.

Concerning the work of German missions in the war zone, scarce but yet gladsome news arrives from the coast land of North Kamerun, from German East Africa, and from the district of Kiautschau, where the Berlin Mission is able to keep on each one of its three stations at least one missionary. Everywhere the native Christians remain faithful.—*Evangelisches Missions Magazin.*

MOSLEMS IN ASIA

Ambassador Morgenthau's Tribute

MR. MORGENTHAU, the American Ambassador to Turkey, has been the object of many attentions, to express appreciation of his official service at Constantinople. Altho a Hebrew, he has had very close relations with Christian forces at work in Turkey, and has borne the heartiest testimony to their value and importance. In an address in New York City he declared that the American missionaries in Turkey were among the finest people he had ever known. The man to whom he "most often turned for advice and counsel in Constantinople is an official of the American Board for Foreign Missions, W. W. Peet." He said also:

"A residence of over two years in Turkey has given me the best possible opportunity to see the work of the American missionaries and to know the workers intimately. Without hesitation I declare my high opinion of their keen insight into the real needs of the people of Turkey. The missionaries have the right idea. They go straight to the foundations and provide those intellectual, physical, moral and religious benefits upon which alone any true civilization can be built. The missionaries are the devoted friends of the people of Turkey and they are brave, intelligent, and unselfish men and women. I have come to respect all and love many of them. As an American citizen I have been proud of them. As an American Ambassador to Turkey I have been delighted to help them.

"They are in Turkey not through any desire for political favor or self-aggrandizement, but for the service to the Turks only. My own greatest task has been, perhaps, to convince the Ottoman government that the great schools and colleges, created by the Americans, must be left untouched, no matter what happens. I told them that unless that was done when a time came for the settlement of the war they would find me an advocate against them. I did not succeed because of any great personal power, but because of the fact that I represented a great and just nation."

Armenians Under Persecution

THE missionaries bear convincing testimony that, for the most part, Armenians have met the test as Christians should, with fortitude and strong faith. One young lady missionary speaks for them generally when she describes what happened at one of the American Board stations.

"Miss —— and I saw the departure of hundreds of Armenians into a hopeless exile. It was heart-breaking and too awful even to imagine in detail, yet we praise the God of all mankind, whether Moslem or Christian, that we were permitted to see the spirit of Christian faith and humility manifested by so many in the darkest period of Armenian history. There may have been examples of hard-heartedness and cursing against God and an utter losing of faith, but we did not personally come in contact with them. How often did we pray together with those about to go, and with the tears streaming down our faces beseech God to keep our faith sure! How often did men and women clasp our hands at parting, saying, 'Let God's will be done, we

have no other hope!' —— Effendi ——, the Protestant preacher, came to our compound the morning of his leaving and asked that with the girls and teachers we might all have worship together. His young wife, who was about to become a mother, was left to our care. Whether they will ever be reunited I do not know. With entire calm he read from God's Word and prayed God's protection for us all who were left behind. At the close he asked that the girls sing 'He leadeth me.'"

A Center of Neutrality

DURING the past year and a half, students from the Syrian Protestant College have gone out and fought and died on both sides in the world war. Others have worked in the Red Cross, binding up the wounds of the fighters and carrying the principles of the Good Samaritan and kindly service into the land of the Moslem, under the sign of the Red Cross, thus actively illustrating the principles of Christ in the land of His birth. The students in the college represent a dozen races and a half-dozen religions. In the classroom, on the athletic field, and in their social life they meet on a basis of international friendship and mutual trust. On that college campus the work of reconstruction in the Near East is progressing at the very time when armies are fighting over the possession of this historic land. And when the war is finished and the country turns to its young men for leaders, the lasting work that the Syrian Protestant College has been doing will be evident in a new spirit of brotherhood in this link-land among the nations.

Misery In Urumia Unabated

ANOTHER call for immediate relief for the afflicted people of the Urumia plain has been sent out.

In Urumia there are 30,000 people depending on charity for the meagerest kind of an existence. In Salmas there are 12,000, and probably 10,000 more in the Khoy and Albak regions—nearly 50,000 in all. The aid granted by the mission and relief organizations heretofore has been just enough to keep the famished Armenians and Syrians alive—not enough, in countless cases, to keep them from illness.

Mrs. W. P. Ellis, writing of the distribution of quilts, says:

"People at home, tucked warmly in their snug single beds, can not appreciate what it meant to these poor refugees to receive the warm covering which would keep life in not a single body, but a whole family."

For awhile the mission was able to give employment to women and children in making the quilts, but even this has had to be stopt now, and these helpless refugees are without means of support. Prayers are going up from the missionaries all over Persia that American Christians will realize how terrible is the situation and give—give quickly and largely.

What the Future May See In Persia

ALL the Church Missionary Society stations in Persia have now been evacuated. The missionaries left Ispahan, under government orders, in October, and Kerman and Yezd in December. Those from Kerman reached Bombay about January 19th, while the Yezd missionaries arrived safely at Teheran about a week later. Missionary work in Persia has always been uphill work, but that there is every promise of an abundant harvest can be seen from the following, written by Mr. W. H. Allinson some little time before leaving Isapahan: "It has been my joy and privilege to take a regular share in the preaching at the Persian evangelistic services. To see a congregation of 300 Moslem men and women, practically the whole of them non-Christians, is inspiring, and to know that very many of them are really open to the teaching is most hopeful for the future

ingathering when more perfect freedom of conscience is granted."

Doctor Burned Alive

DR. JACOB SARGIS, an American Methodist medical missionary, who arrived in Petrograd after narrowly escaping death at the hands of the Turks and Kurds in Urumia, Persian Armenia, aserted that among the outrages committed against the Christian refugees was the burning to death of an American doctor named Simon or Shimmun, as he was known there. He said:

"Dr. Shimmun was in the village of Supurghan when the Turks attacked that place. He was among those who took refuge on a mountain near the lakes. He was captured and told that, since he had been a good doctor and had helped the wounded, they would not kill him, but that he must accept the Mohammedan faith. He refused, as almost all Christians did. They poured oil on him, and, before applying the torch, gave him another chance to forsake his religion. Again he refused, and they set his clothes afire. While fleeing in agony due to the flames the Turks shot him several times. After he fell to the ground unconscious they hacked his head off."

INDIA

Facts Set Forth by Figures

THE following convenient figures are furnished by the Madras Y. M. C. A. They were compiled from reliable sources and were used in the preparation of the charts for Mr. Sherwood Eddy.

Area.—1,802,192 square miles. 7 times Germany, 10 times Japan, 15 times British Isles.

Population.—315,000,000 or 1-5 of world, 3 times United States of America. Madras and Mysore, more people than Japan.

Divisions.—14 Provinces, 675 Native States.

Distribution.— 9-10 of population in villages. 29 cities of more than 100,000.

Languages.—147 distinct languages. 23 in use by a million or more.

The Hope of India To-day

IN summarizing the results of his recent work in India, Mr. G. Sherwood Eddy says:

"An evangelistic campaign has now been launched in various parts of India. The South India United Church, with a community of 165,000, has undertaken a three years' campaign for winning the Hindus. The Syrians of Travancore, in even larger numbers, have joined the movement. The Bishop of Madras, the Bishop of Tinnevelly, and others are cooperating in the south. The General Assembly of the Presbyterian Church for all India has decided to undertake such a movement in the north. The Marathi Mission in western India, the Bengali Pastors' Union in Calcutta, and other bodies have already joined the general movement to prepare the Christians by prayer, training in Bible study, and voluntary personal evangelism to reach the non-Christians. In all India to-day it is this arousing of the Christians that is the most encouraging and promising. Given an awakened Church, and the future of India is assured. Without it, no methods, meetings or men can hope to win many or solve the problem of India's evangelization. It is this awakening of the Church that is the greatest hope of India to-day."

Caring for German Missions

THE essential spirit of Christian brotherhood is being manifested in India in the provision that is being made by the representatives of other nationalities to maintain the work of the German missionaries, who, because of the war, have all been removed from their fields.

The Directors of the Leipzig Mission, the largest German mission in India, which was at work in Madras Presi-

dency, have legally made over all the property to the Church of Sweden Mission, which has for many years been working alongside of the Leipzig Mission and in friendly cooperation. The London Missionary Society permitted one of its missionaries to go to Shiyali and take charge of the high school there. This arrangement has been greatly appreciated.

The Basel Mission, working on the west coast and in the Bombay Presidency, is international, and British and Swiss missionaries were working with Germans. Since all the Germans have been interned, the Swiss and British have done their best to man the stations.

As has already been stated in the REVIEW, the English Bishop of Chota Nagpur, Bishop Westcott, has undertaken the support of the Cossner Mission during the course of the war. He has obtained the help of some clergy, but he needs a considerable sum of money monthly to enable him to continue the schools and institutions in an efficient state.—*The Harvest Field.*

Saving a Robber Tribe

THE cooperation of the British government with missionaries in India in dealing with robber tribes has already been mentioned in the REVIEW. A new and striking opportunity has been placed before the Madura Mission of the American Board in its relations with the Kallar tribe, which numbers about 200,000 people.

The Kallars have been robbers for generations, regarding theft as a business and theirs by heredity, just as the carpenters claim their trade by inherited right.

Government proposed that the mission should take charge of a settlement for these people. The district magistrate and superintendent of police, with a committee from the mission, made a plan to the effect that government should establish schools and finance the scheme throughout. The board should provide the missionary superintendent, who would take full charge and have a free hand in the management; and should also furnish teachers for the schools. The government would provide the superintendent's dwelling, the board giving his salary. A thousand acres of land are available for the settlement. It will take nearly a year to make plans and to put up buildings, but a resident missionary is likely to be needed toward the close of 1916.

A similar opportunity is opening before the Marathi Mission in its Sholapur district, tho matters are not so far advanced there. No definite arrangements have yet been made, but the sum of $1,500 has been given by a group of men in St. Louis to finance the missionary side of the enterprise.

SIAM AND THE LAOS

Leper Asylum In Chiengmai

ONE of the best known of the institutions which are carrying on the ministry of Christ to lepers to-day is the asylum conducted by Dr. J. W. McKean, of Chiengmai, Siam, who is now in this country on furlough. An island in the river, five miles from the city, had long been used as the playground of a very vicious royal elephant, but when this animal died six years ago, Dr. McKean succeeded in obtaining, as a royal gift, half the island, 160 acres, on which to establish the first leper asylum in the kingdom. It was opened in 1913 with 100 patients, now increased to 179. Dr. Robert E. Speer visited the asylum during his recent trip to Siam, and wrote of it:

"The morning that we were there 25 lepers were baptized and welcomed to the Lord's table. I think the highest honor I ever had in my life was to be allowed to hold the baptismal bowl out of which these lepers were baptized. I

am taking it home as a priceless memorial. Of their own accord, the lepers brought to this Communion service a gift of 36 rupees, given out of their poverty and meager earnings to help lepers in other lands who might be more unfortunate than they."

Good Things Seen In Siam

THIS picture by a visiting missionary in Siam should be carefully read. We may well learn lessons both from its methods and its native workers.

"Sunday we spent nearly three hours in a little palm-leaf church, with its earthen floor and uncomfortable benches, listening to one quarter's review of the Sunday-school lessons conducted by men who had not been Christians many years. The whole church there is the Sunday-school. Every one takes part, asks and answers questions. I have never been in a more satisfactory Sunday-school in any part of the world. Several members of the church were away in different neighborhoods holding Christian services wherever they could get a congregation, and prayer by the church was offered for all who were thus giving the Sabbath to work. Later in the afternoon the women of the church met in prayer, and in the evening the men held by themselves their prayer meeting. The missionary has a unique training-class for Christian workers. Some six men meet with him very early in the morning and study the Scriptures two or three hours. They are then sent directly with the message they have learned out to the different houses and districts, wherever they have an entrance."

The Progress In Siam

THE Presbytery of Siam reports the net gain of church members for the year was 181, which brings the total number in the presbytery up to 1,002. There is manifest on every hand an unusual degree of hopefulness in the church work. On September 30th an adjourned meeting was held at the Second Church of Bangkok, which is located at Wang Lang, for the purpose of ordaining Elder Kim Heng as pastor of that church. A very impressive service was conducted, which has had a good effect all over the city of Bangkok. This is the second native pastor in the presbytery, and it has caused the Siamese to take the matter of native pastors more to heart than heretofore.

CHINA

China's Contribution to Christianity

BISHOP BASHFORD, whose knowledge of the Chinese people gives his words unusual weight, says that Chinese Christians will undoubtedly make a distinct contribution to Christianity. In extracts from an article by one of the Christian Chinese leaders will be found a suggestion of what this contribution may be: David Z. T. Yui, a live-wire among Chinese Christian young men, in the *Chinese Recorder,* on "A Constructive Program for the Christian Church in China," points out that efficiency, cooperation and personality are needed to make the best use of the present opportunities. Under personality he says: "We firmly believe that Christianity stands for the personality of Christ, and for Christ himself, and that the Christian Church represents men and women who form themselves in a fellowship to worship God, and to be imbued with Christ's personality, and through such personality to attract and win others to God and to Christ." "The more of Christ's personality we have incorporated and exemplified in our own lives the stronger and more powerful shall we be in winning others to Christ." "We should pray that Christ's personality may transcend all our work whatever it may be. For every endeavor, even with methods of highest efficiency and most beautiful cooperation, if not marked by Christ's personality, will be in vain."

A Coal Mine and a Church

AN interesting place in which to study in operation some of the forces which are making the new China is Ping-Hsiang, in Hunan province, where a bituminous coal mine is employing in entirely modern works, under foreign engineers, some ten thousand men. Rev. Walworth Tyng, of the American Episcopal mission in Changsha, writes of it:

"The mine is only 90 miles from Changsha, at the end of our one piece of railway. Years ago graduates of the Mission schools began to figure in the staff of the company, as they do in every great modern enterprise in China. So from Changsha we began occasional visits to them; yet not long after, on the division of the British and American dioceses, we surrendered the work to British control.

"The congregation has steadily prospered. Altho there are only about thirty communicants. they were able, on July 1, 1915, to present for dedication a new church building built largely with their own contributions. Remarkable indeed for China is both the busy mining town and also its church built more than two-thirds by native funds.

"The European war called away many of the German engineers, including the chief. The new chief is a Chinese and also a Christian. His wife is an earnest graduate of St. Mary's Hall. It would be difficult to convey an understanding of the growing influence of the half-million Protestant Christians in China."

Results Gathered In

AS a result of the "follow-up" work in connection with the evangelistic meetings held during 1914-15 at Canton, 148 of those who signed cards as "investigators" have since been baptized. Simultaneous evangelistic meetings held in 17 centers in Canton, subsequently, have resulted in 83 more baptisms. In Hangchow, 160 who had signed cards at recent meetings decided to become Christians; the majority of these came from some 13 government schools in Hangchow. In Foochow, about 450 of those who had signed cards in evangelistic meetings have since decided to become Christians. Of these, more than 100 have already been baptized, and 200 more are in probationers' classes preparing for baptism.—*Chinese Recorder.*

Timothy Richard's Resignation

THE Christian Literature Society, of China, will greatly miss Dr. Timothy Richard, who has recently resigned from the position of secretary, after 24 years of service. Great changes have occurred in China during Dr. Richard's connection with the society. When he began his term of office, China, as he has said, lacked four things: true science, true history, true economy, and true religion. As to the first, Chinese text-books said nothing about chemistry or physics. As to history, the text-books spoke of China as the only civilized nation! As to economics, the Chinese books never told students about the advantages to be derived from international trade. Finally, as to religion, any Chinese who became a Christian was liable to be dismissed from the government service.—*Outlook.*

Union Meetings In War Time

BESIDES the Yale Mission and certain other American missionaries, there are to be found in the city of Changsha, Hunan, representatives of the English Wesleyan Society and a group of German missionaries affiliated with the China Inland Mission. Rev. G. G. Warren, of the former, writes:

"As far as I know, the war has not made the slightest difference to the relations of the Chinese Christians and Christian workers. . . .

"The oneness of the Chinese Christians seems to me to be fundamental in deciding the relations that should exist be-

tween German and British missionaries working in the same field. In Changsha we have a weekly prayer-meeting, in which the missionaries unite to plead for the work of God in the city and province. Altho the attendance is small (so small that usually everyone present leads in prayer), there are almost always both German and English missionaries present.

"We do not pray about the war; or, at any rate, nothing more than the most general petitions for the wounded and bereaved, or concerning the effect of the war on home supporters of missions. . . .

"We quite know that we are not at one on questions concerning the war. But in the work for the Kingdom of God in China we are one."

A Christian Chinese General

THE West China Mission of the Church Missionary Society has been having some interesting experiences, owing to the presence of about 2,000 troops which were sent from Peking to dispose of the robbers and other bad characters who had been infesting the province of Szechwan. Miss Wells, of Mienchow, writes:

"Major-General Feng, who is in command, is a Christian and at once identified himself with the Church here. Some of the other officers and two doctors are also Christians, the latter having been educated at the Union Medical College in Peking. The General visited both the boys and the girls' schools, and at the latter he spoke very earnestly concerning the Christian life, pressing home the need of daily Bible reading and prayer. He had his pocket Testament with him, and used it. At the closing exercises of the school the General was unable to be present, as he had expected, but he sent five other officers instead, one of whom on his behalf presented each girl with a copy of the marked and illustrated New Testament and the *Pilgrim's Progress*."

JAPAN—CHOSEN

Buddhist Comments on Christian Conference

ONE of the editors of the *Chugai Nippo,* a Buddhist daily, has been contributing a series of articles on the Young Men's Christian Association summer conference at Gotemba, in the course of which he makes the following comparisons between the latter and a conference under Buddhist auspices:

"The Buddhist conference aims to influence the people of the neighborhood where it meets, whereas the aim of the Christian conference is rather to train the delegates for service among those to whom they return. It emphasizes spiritual fellowship, training, and inspiration. It has clear-cut purposes, and generates power for attaining those purposes. On the contrary, the Buddhist conference is vague and ineffective in purpose, in leadership, and in the work to which its members are committed.

"The Christian conference is a natural and necessary outgrowth of the Christian Church and the Young Men's Christian Association. The Buddhist conference is an excrescence without vital connection with either the temples or the Buddhist Young Men's Association. The consequence of all this is that the Buddhist conference has no roots and bears no fruit; whereas the Christian conference is one stage of a continuous process of life and work, giving impetus to fruitful service all over the Empire."

The author concludes: "I admire the power and progress of Christianity, but I do not relish it for myself."

Factory Slavery In Japan

MR. GALEN FISHER draws in the *Christian Movement in Japan* a terrible picture of the exploitation of girls in Japanese factories. There are 471,877 women and girls employed, which is 56 per cent. of the *personnel* of these establishments. Sixty-four per cent. are

under 20 years, and, of these, 23 per cent. are under 14 years. Hours range from 12 to 16 in silk and weaving factories, and night work is common. Not infrequently the girls eat their rice while tending their machines, for to take the allotted time would incur the ill-will of the foreman. The weighing of 1,350 girls after a night shift showed an average loss of weight of one and one-half pounds, and in the succeeding day shifts this weight is not recovered. Wages run from 26 to 31 sen a day (say, 14 cents!), which is a little more than one-half what is paid to male factory workers.

Japanese Sailors Accept Testaments

THE Young Men's Christian Association of Kobe took advantage of the presence of a large fleet of war vessels in the harbor during the coronation ceremonies to offer to the sailors proofs of Christian good-fellowship which were much appreciated. A three-day reception provided a continuous entertainment in the Association auditorium from 9 A. M. to 3 P. M., consisting of music, theatricals, folk dances, story-telling, etc. Tea and cake were served. A general invitation was extended through the commander of each ship, and printed programs were distributed to the members of each crew. The response was overwhelming. The capacity of the auditorium was unequal to the occasion, and hundreds of men were entertained in the roof garden. By the third afternoon not less than 7,500 had been entertained.

The most remarkable feature was the ready, even eager, acceptance of the Gospels and New Testaments offered through the kindness of the British and Foreign Bible Society. Probably not over half of 1 per cent. of that entire body of men were Christian, yet they took away 7,300 copies of the Gospels and 1,000 New Testaments. A Christian officer on one of the new battle-cruisers said that the next night he was amazed to see hundreds of the men in their hammocks and about the decks reading the Scriptures. The little handful of Christians among that crew of 1,200 had up to that time made their devotions a secret matter.

Korea's Record Year

REPORTS indicate that 1915 was a record year for the Church in Korea. In the wide preaching of the Word, in the work of the Bible training classes, in number of inquirers and accessions to the churches, and in the quickened and more earnest life of the membership, it surpassed all former times. The missionaries are rejoicing over the promise of yet greater harvests. Even the new rules of the imperial government affecting religious instruction in mission schools and the regulation of church extension and evangelizing efforts, when carefully considered and explained, seem not to be so obstructive as at first thought. It is affirmed that the government has no desire to block missionary work or to interfere with religious liberty; it wishes to afford Christian leaders every proper opportunity for their labor. The only purpose of the rules is to bring all education throughout the empire, both public and private, into accord; to treat all alike, and to make sure that the government is aware of all that is transpiring, and that it is being done in orderly fashion. If the assurances of the officials are fulfilled, mission work in Korea faces an auspicious future.—*Missionary Herald.*

AFRICA

Welcomed In a Moslem School

REV. STEPHEN TROWBRIDGE, Secretary for Sunday-school work among Moslems for the World's Sunday-school Association, after describing a visit with Dr. Zwemer to a new Sunday-school in a crowded Mohammedan section of Cairo, writes:

"After this we went to the government elementary school in that neighborhood, and the principal and teachers were most

hospitable, taking us to see every class. The principal, teachers, and scholars were, without exception, Mohammedans. I showed the principal a copy of the 'Boy's Life of David Livingstone,' and he looked it over with interest. I asked if we might give copies to all the pupils, and he said there was no objection whatever; so we made a general distribution, and the boys were very keen to receive the copies. It seemed wonderful that we were allowed such freedom."

Testaments by the Thousand

ONE of our correspondents from Egypt writes: "At the edge of the Sahara Desert, near old Biskra, we were interested in a long camel caravan carrying huge packages and evidently starting upon a long journey into the desert. I asked what they were carrying, and was told that they were transporting 2,000 copies of the New Testament, translated into Arabic, into the desert country. These Gospels were purchased by the Moslems at two cents apiece, and were the means of bringing to many a desert nomad his first knowledge of this textbook of Christianity."—*Bible Society Record.*

German Missions In Africa

GERMAN missionaries at the Gold Coast who at the beginning of the war were limited to their stations, have received permission to travel about, and are able to visit their schools and outstations.

The members of the North German Mission in South Togo, as far as they are under English dominion, are able to continue their work pretty much untroubled. At the coast the work of the schools continues. In the interior the school work does not seem to prosper, and the news from the churches is varied. The members of the churches who had been scattered in the beginning have gathered again. This is largely due to a few devoted native helpers who worked on bravely in spite of great opposition. One of them even refused all salary to avoid the reproach that he came to Duala to make money through preaching and baptisms. The services are well attended in Bonaku almost as in usual times. Church dues and voluntary offerings are collected. Numerous baptisms have taken place.

Interned British Missionaries

AFTER a most anxious period of suspense, extending over 12 months, news has reached the headquarters of the Universities' Mission to Central Africa of the safety of the 42 missionaries interned in German East Africa. Names of all places were censored, even postmarks obliterated. One of the missionaries (Archdeacon Hallett) writes that they have all been lodged in military prisons. "We are, on the whole, well-treated and content, but, of course, our hearts are very sad and anxious, as we are allowed to receive only fragments of news."

Refugees at Port Said

THE four thousand Armenians, whose arrival in Port Said was referred to in the REVIEW for November, have been efficiently organized by the British authorities into an orderly camp, and the American Committee for Armenian Relief in Cairo has been made the American Red Cross chapter for Egypt, with Rev. Stephen Trowbridge as its secretary. Miss Ethel Putney, who has been helping in the work for women and children, describes the camp:

"At first they had only the absolute necessities of life—food, shelter of army tents, hospital facilities for the sickest—but gradually various additions have been made to the equipment of the camp.

"The Armenian Red Cross furnishes teachers and equipment for schools kept in tents for about 1,200 children between five and fourteen years old; a bake-shop built by the American Committee supplies better bread at less cost than that

obtained from the contractor; new hot baths, also built by the American Committee, are just now ready, so that the colder weather and water will furnish no excuse for not keeping clean; and we are just finishing a children's ward for the hospital which we are going to equip with what is necessary."

Every family in which there is a member who can read has been presented with a copy of the Bible or the New Testament in Armeno-Turkish by the British and Foreign Bible Society.

An African Native Christian on the War

THE native preacher, Andreasaku of Lome, of the North German Mission in Togo, has the following opinion of the war: 1. Missionaries, like government employees and merchants, must go to the war. Since the natives do not know European conditions, they stumble over the fact that missionaries have to take up arms. 2. European civilized Christian nations fight each other in the land of the heathen, hate each other before the heathen, give each other bad names, take each other prisoners, and kill each other, and ask the heathen to do such deeds with them. What can now heathendom think of the Christianity of Europe? This thought alone should have kept a Christian power from a colonial war. 3. The war caused mission workers, Europeans and natives, to be despised by the heathen and, in a measure, to be persecuted by them. 4. The war caused the increase of idol worship and an increase of the power of the heathen, which is especially noticeable in places where there are Christian churches. 5. The war caused many mission schools and churches to be ruined, and many Christians at once gave themselves over to idol worship. 6. In many out-stations the children cease to go to school, even the children of Christians. 7. The mission is not able to support all the native missionary helpers because many churches are not able to pay their teachers.—*Allegemeine Missions-Nachrichten.*

Madagascar Editor Converted

THERE are two anti-Christian papers published in Madagascar, one French and the other Malagasy. The editor of the latter has been a Mr. Ravaonjanahary, an out-and-out militant agnostic. This paper, the *Sun,* is now without an editor, for Mr. R. has become a Christian and a member of the Congregational church at Faravohitra. It has cost him much, for he has a wife and five children and his former position was both secure and lucrative. Now, instead of writing infidel tracts, he is devoting his great abilities to preaching the Gospel. He is a brilliant French scholar, a speaker and writer of power, a man of genuine character—in short, a powerful accession to the mission force of Madagascar. This Saul become Paul is now speaking on "Why I am a Christian," in the Malagasy capital.—*Record of Christian Work.*

ISLANDS OF THE PACIFIC

Australia Bible Institute

THE great European war has had many and serious results in almost every department of life even in Australia. An illustration of this is afforded by the experience of the Australasian Chapman-Alexander Bible Institute. Recently at the closing exercises three students were graduated and given the first diplomas for having completed the two years' course of training. During the same evening it was announced that Dr. J. H. Elliott, formerly of Chicago, who has been acting as the first principal of the Bible Institute for the past two years, was about to resign in view of the serious difficulties which had been experienced owing to the continuance of the war. He retains his official connection with the Institute until February 1st, when he will return to America. The departure of Dr. Elliott is causing keen regret to hosts of friends, especially to

those connected with the Bible Institute. He has done a good work in organizing the Institute and he is leaving it in such condition that the work can be carried on along the same lines in the future. He has pioneered the movement wisely and well, and the Institute will doubtless profit from his labors through all its future history.

MISCELLANEOUS

Change In World's Sunday-School Committee

WITH the increasing interest of the denominations in their own Sunday-school work, and the growing importance of the Sunday-school as a factor in missions, a more direct representation of the denominational Sunday-school and missionary leaders upon the Executive Committee of the World's Sunday-school Association was felt to be desirable. An agreement has, accordingly, been reached and ratified by the constituent bodies, to the effect that one-half of the Executive Committee of the American Section of the World's Association shall hereafter be composed of denominational representatives, 12 of these representatives from the Foreign Mission Conference, which represents all the Mission Boards, and six from the Sunday-school Council of Evangelical Denominations, which represents 93 per cent. of the Sunday-school membership of the country. The other 18 representatives upon the American Committee will be nominated as heretofore by the triennial Sunday-school Convention, held at different world-centers, and the Convention is to be recognized as the authority in the affairs of the Association.

It is the conviction of all that this action portends not simply an enlarged future for the World's Sunday-school Association, but such an emphasis upon the Sunday-school in the foreign fields and missions in the Sunday-schools upon the home field as shall hasten the coming of the Kingdom by the most rational process—the winning of the generation of children and youth who are with us.

Some Things the War Hasn't Stopt

1. A Three Years Evangelistic Campaign in Japan: Wherein the Japanese churches in general, with their own leaders and the missionaries, are engaged in a powerful and systematic undertaking to cover the empire in the effort to win converts to Christianity.
2. Educational Advance in China: Wherein the governmental system of new education for the people having become demoralized for lack of funds and of teachers, overtures are being made to the missions to cooperate in the task. The American Board has thus new and stirring undertakings in Shansi and Fukien provinces.
3. Uplifting of the Out-castes of India: 50,000,000 of them, "untouchables" to the Brahmans, neglected of Hinduism, but of whom Christianity is making transformed communities to the wonderment of the rest of India.
4. The Misery of Turkey That Cries For Sympathy: Christian hospitals, schools and colleges, the friendly club, the kindly personal approach have been reaching and are now still more sure to reach the suffering and distracted followers of Islam.
5. The Tremendous Need of Every Mission Land: Of Austria crusht in the conflict; of the little islands of the Pacific, helpless pawns in the great game; of Africa, remote yet shaken by Europe's catastrophe; of Mexico, facing the perils and problems of reconstruction.—*The American Board.*

The Union of Christian Forces in America. By Rev. Robert A. Ashworth, D.D. 8vo. American Sunday-school Union, Philadelphia, 1916.

It is a significant illustration of the growing interest in the subject as one of practical present-day moment that the American Sunday-school Union should have offered a prize of a thousand dollars for the best manuscript on Christian Unity. Many manuscripts were submitted, and the prize was taken by the Rev. Dr. Robert A. Ashworth, pastor of the First Baptist Church of Milwaukee, Wisconsin. The prize-winner is an exceedingly interesting and valuable book. We are inclined to think that it would have been better to omit the closing chapter on "The Basis of Organic Unity," for "the basis" which Dr. Ashworth indicates impresses us as hardly adequate to the structure of modern Christianity. He does not state in so many words that he believes that organic unity is possible only by regarding each local congregation as independent of all other congregations in polity and doctrine as associated with them only by a general feeling of Christian fellowship, but this appears to be a natural inference from his last chapter. We have high admiration for the churches of our day which are based on this principle, but we seriously doubt whether Christian Unity would be realized if all of us became Baptists or Congregationalists. Nor do we believe that the author is right in stating that "no compromise is possible between the two varieties of the Christian ministry, sacerdotal or priestly, and the Republican or Protestant," which "represent two mutually contradictory conceptions of religion." As a matter of fact, both of these conceptions are held in the organic unity of several communions whose members differ from one another no more widely than "close communion" and "open communion" Baptists, and who work together quite as harmoniously in the same churches. However, Dr. Ashworth's book as a whole is an excellent one. It contains a good deal of interesting and valuable information, and while his ideas as to how unity will be achieved may not commend themselves to every reader, he has succeeded in a very effective way in strengthening the conviction that a continuation of the present divided condition of the churches ought to be considered impossible and that the most resolute and prayerful efforts should be put forth to bring about a better condition of affairs.

Devolution in Mission Administration, as Exemplified by the Legislative History of Five American Societies in India. David Johnson Fleming, Ph.D. 310 pp. $1.50. Fleming H. Revell Company, New York, 1916.

Thirteen years in India, a critical mind and first-hand data from published and manuscript material of the Congregational, Presbyterian, Baptist, Methodist and Dutch Reformed Boards have produced almost the first sample of what is greatly desired for the science of missions, exhaustive studies of specific topics. Unfortunately the "devolution" or "euthanasia" of most missions is still in the future; yet in a few fields it has been and now is a pressing problem. Dr. Fleming states the problems of ecclesiastical and administrative devolution, gives the legislative action of the five societies

in connection with each, and in some cases adds a brief summary of the varied views held. The subjects treated under the ecclesiastical section are these: The development of the ideal of independence, the ecclesiastical relationship of the foreign missionary and how ideal and method in regard to ecclesiastical independence have been realized in practise. On the administrative side, the author presents the utilization or dissolution of the missions, the appointment of Indians as full members of the mission, and plans of devolution between mission and Church, each remaining distinct, to which is added a conclusion.

While the volume is true to scientific method, and aims to present clearly the data found, with no generalizations not fully warranted by that material, one could wish that the author had added a third part in which he might further and more independently discuss the topics of his volume. In other words, it is too much like the report of the Asiatic Conferences of the Continuation Committee, held by Dr. Mott. True, it is not a mere collection of bones like that volume, but while it puts on the flesh of actual arguments and legislation, it reminds one of Confucius' claim for himself, "A reproducer and not a maker." Yet these findings of Dr. Fleming are fairly typical of Indian conditions, and there is enough said to stimulate thought of men in other mission fields. Had it been practicable to include the investigation of the theme through the records of other Indian Boards, notably the Church Missionary Society, it would have been more helpful to the science of missions.

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